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Brief American Notes. The total output of **the American Methodist Book Concern** in 1912 was $3,250,000. The profits were $490,978.53; net earnings on assets 16.89 per cent; present gross assets $5,600,000. Clearly a well-conducted business! The income goes to church extension, missions, etc.

Baptist work among Hungarian immigrants, especially in Pennsylvania, seems to be forging ahead. In 1911 there were only six Hungarian Baptist churches with their own church home. During 1912 eight more built churches for themselves, and six have buildings in sight for 1913, either with pledges or money in the bank. It is not uncommon to have 2000 persons present at an open air service in South Bethlehem.

Italian missions in America are beginning to bring in their reward to American Protestantism. Here is an illustration. When the Italian Apostolical Sisters of the Sacred Heart went to the Connecticut legislature for $15,000 of the people's money, one of the most powerful addresses in opposition came from the Rev. A. Di Domenica, pastor of the Italian Baptist Church in New Haven.

The Lutheran Church in Canada has grown astonishingly since 1901—from 92,524 to 229,864. Episcopalians, too, thanks to the large English immigration, show very substantial increase. The Jews register an eleven-fold growth.

There are nearly a **thousand Filipinos on the west coast of the United States.** Most of these spend the summer in the salmon-fishing ships in Alaska. The Bible Society reports them free from prejudice, ready to read the Scriptures, and, all in all, as constituting a fruitful field for religious work.

There has been a large **emigration of Ruthenians to the Canadian Northwest**—some 200,000. These people are Slavs from Galicia in Austria. Nearly half of them entering Canada are illiterate in their own tongue. They are a religious people after a fashion of their own. Cases have been found where a form of prayer, taught by father to son through four generations, did not at the end of that time contain a single intelligible word, and Ruthenians are reported who, in conversation, admit that they do not know the meaning of forms of prayer used every day! The general culture is what might be expected. We find, for example, a man burying a wife and marrying a second on the same day to save the expense of a priest's second visit. In another case a woman breaks the diphtheria quarantine, saying, "God will punish whom He will." She lost five children! The Canadian Methodists have twenty-five English and three Ruthenian workers among these people. The field is promising not only in Canada. Any successful movement there is bound to transplant itself later to the 37,000,000 Ruthenians in Austria and Russia. The Canadian colony is reported as "seething over religious questions. Almost any group of people can be approached with religious conversation without giving offense." A mission and general paper called *The Canadian* has been started in Ruthenian. It is edited by Mr. Bellegay, a graduate of the University of Lemberg, whose home town in Europe bears the rather complicated name of Pidmychaliuciach.

The Gordon Missionary Training School of Boston graduated the past year thirty-four students. Eighteen go to the foreign field; the remainder enter the pastorate or special religious work. The number of college students taking the course constantly increases. The present enrollment is over a hundred.

An interesting episode in the American temperance movement is reported from Baltimore. Prizes aggregating $2000 were offered to the school children of the city, by gentlemen interested in temperance, for the best essays upon "The Effects of Alcoholic Drinks upon the Human Mind and Body." The school board accepted the offer and the children started writing. In order to give these latter material for an intelligent presentation of the subject, an admirable pamphlet was prepared by the Scientific Temperance Federation and presented to the boys and girls by the Anti-Saloon League. It was wholly neutral on the saloon, saloon-politics, prohibition, and similar phases of the temperance situation, presenting simply thoroughly authenticated physiological facts. The fact that it was read by Dr. Richard Cabot of the Harvard Medical School is a sufficient guarantee of its impartial and scientific quality. But the liquor ring in Baltimore does not want such information to get to the public and was able in the usual subterranean fashion to reverse the school committee's action. Thirty thousand children were robbed of their chance for the prizes.

The incident raised a tremendous stir in the city. In order to show the true animus of the saloon and its political creatures, copies of the pamphlet in question were placed in thousands of homes of the city by the Anti-Saloon League with the coöperation of the young people of the city's churches. The result is that for every child reading it there are now two or more adults doing the same, and the saloon has overreached itself again. This plan of temperance essays and prizes should have the widest development in the towns and cities of the land, and no better material in English could be found than the pamphlet which the Anti-Saloon League is circulating.

Mr. J. J. Arakelyan, an Armenian-American of Boston, has **presented to the Pilgrim Press**—the Congregational publishing house—his printing plant valued at $100,000, receiving an annuity during not more than fifteen years. This he does instead of bequeathing it at death.

Governor Pothier, the French Canadian governor of Rhode Island, has **vetoed an Open Sunday bill.**

The United Brethren and Methodist Protestant bodies, numbering together some 450,000 members, are **preparing to merge into one denomination.**

The Decline of the Speculative Old Testament Criticism.

A paragraph in the RECORD OF CHRISTIAN WORK, entitled, "The Collapse of Wellhausenism," has excited a protest from a defender of these opinions in Boston, who calls the article in question "unfounded and untrue." This paragraph was a condensation of a volume of seventy-five pages by a perfectly competent scholar, Karl Vold of Christiania (*De Orientaliske utgravninger og det gamle Testamente*). Whatever ideas in regard to the higher criticism may prevail in Boston and Boston's near-by university town, there is no doubt that in its home in Germany and Holland it is distinctly on the *retour*. (See, for example, such books as Dr. Sigmund Jampel's *Vom Kriegschauplaetze der israelitischer Religionswissenschaft.*) In the current number of the London *Churchman* Dr. St. Clair Tisdall gives a brief summary of the "Recent Continental Criticism of the Higher Criticism." He describes the boycott of books and studies hostile to Wellhausenism which has left public opinion in England and America so largely in the dark as to the real situation abroad. Dr. Troelstra, lecturing at Leyden where Kuenen once held unquestioned sway, now repudiates Kuenen's views absolutely. He goes so far as to declare that the higher critical methods "cannot in any true sense be styled criticism at all." Instead of ascribing a late origin to the Pentateuch Dr. Troelstra says, "There are certainly passages in the Pentateuch which are manifestly derived from a time anterior to Moses, even from a period prior to Abraham." In 1903 Johannes Lepsius wrote, "Within ten years not one stone shall be left upon another of the proud structure of this (Wellhausenian) hypothesis." As a consequence of the application of textual criticism, "no investigator," says Dahse, "who employs the oldest texts would dare to make use of the names of God as a means for determining the

sources of the documents." Eerdmans, a pupil of Kuenen, in the preface to his *Die Komposition der Genesis,* writes: "I renounce the Graf-Kuenen-Wellhausen school and altogether oppose the so-called Newer Documentary Hypothesis." He denies absolutely that the patriarchs were originally gods, that the stories regarding them were mythological tales and that these stories were reflections of the cults and ethnological conditions of the kingly period. Koenig insists not only that the patriarchs were historical personages, but that their religion was a power which could not have been derived from the historical circumstances of the time, and Moeller, originally an adherent of Wellhausen, writes:

"After my studies which reach back over more than a decade, I am strongly of the impression that it is more correct to inquire what single passages are not from Moses than to give back to him a broken fragment here and there."

"Our little systems have their day." There is reason enough to believe that Wellhausen and Kuenen are traveling to the limbo where Strauss and Bauer abide.

Protestant Missions in Rome and in South America. Mr. Roosevelt's visit to Rome some years ago brought to light the bitterness with which the Vatican observes the successful evangelization and educational work of American Methodists in its ancient preserve. As far back as 1899 Leo XIII took steps to combat this intrusion by founding a society with the name of "Works for the Preservation of the Faith." This has been pushed with all ardor in places "infected with Protestantism" by its leaders, the Jesuits, De Mandato, Zocchi and Pavissich. A network of schools, institutions, societies, has been organized in Rome, with the end in view of neutralizing Methodist and Waldensian mission work. This has gone so far as to include societies of Catholic athletes, and every year in the *Cortile della Pigna* the Pope witnesses the gymnastic proficiency of the Catholic Sport Society (*Società Sportive Cattoliche*). In these groups the hatred of Protestantism is fostered by all possible means. Recently a reinforcement has been brought to the earlier society by the formation of a Commission of Cardinals for the Preservation of the Faith. On this are all the notorious reactionaries, Rampolla, Merry del Val, Vives y Tuto, the Spanish fanatic, and Martinelli, former papal representative in Washington.

The Romanist authorities do not take trouble to put velvet in the mouth when they have occasion to speak of Protestant missions. The recent New York conference on Missions in Latin Lands goes to the other extreme. It "gladly acknowledges that the Roman Communion has done useful work" in South America. This work it does not describe, and it would be hard for it to do so. "We would do nothing to detach sincere Christians from their allegiance" (to Latin American Romanism). In other words, we would wash the face without wetting it. The recommendations of this gathering are good—lectureships, literature, coöperation among Protestants, an irenic spirit in preaching. Best of all would have been a summons to the knees in prayer to God to speedily open this great prison-house of souls, this Roman Bastille, that its millions might stream out into sunshine and liberty, "detached" for all time from its control.

The Student Movement in South America. The Third International Conference of University Students, held at Piriapolis in Uruguay, the first of the year, received the coöperation of various South American governments in a remarkable degree. The Brazilian government and the state of Sao Paulo provided for the expenses of twelve delegates, and a Christian statesman of Brazil made it possible for others to attend. The Chilean government sent three student delegates. Argentina provided fifty round trip passages from Buenos Aires to Montevideo at an expense of $1500 (Mex.). The Uruguay government furnished railroad transportation for the entire party from Montevideo to Piriapolis, and return. The Ministry of War supplied ninety army tents and other camp equipment. This was despatched on a government tugboat and later brought back to Montevideo in the same way.

The interest of the authorities, however, was not limited to this form of

coöperation. The conference was honored with a visit from high officials—the Minister of War, the Minister of Foreign Relations, the Chilean Minister, the Secretaries of the United States and Argentine Legations and other men of prominence—the party coming thither on the cruiser *Uruguayo*. Professor Monteverde, a mathematician of the University of Montevideo, told why the Association is Christian and gave strong personal testimony to his belief in Jesus Christ. Doctor Mota, a Presbyterian pastor from Sao Paulo, explained how knowing Christ helps men to live clean lives. Doctor Soler, of the physiological laboratory of the University of Buenos Aires, spoke on the value and necessity of religion in daily life, and Dr. José de la Rua, who is at present on a special mission among Latin American students in the United States, gave attractive studies in the life of Christ. Bishop Kinsolving of the Episcopal Mission in Brazil delivered a masterly address on "Patriotism and God."

An unexpected incident in the conference was the announcement of Don Francesco Pirea that he would give the site on which the camp was situated for a permanent possession of the International Committee. This is one of the most valuable sites in the place, in the midst of a beautiful eucalyptus grove of twenty-five years' growth. These conferences bid fair to open wide doors in University circles in South America.

The Constantine Jubilee. The Roman church has been *en fête* in memory of the promulgation by Constantine of the Milan decree, 1600 years ago. There are pilgrimages, special indulgences, and all the other devices of the mediæval jubilee. In Catholic Madrid an artistic exposition of crosses and crucifixes has been opened. At the Lateran church the Roman Emperor is honored in both Greek and Roman rite. Of Constantine himself no church could have much reason to be proud. According to the Roman Breviary (30-31 December) he was baptized by Pope Sylvester and in this way cured of the leprosy, which he himself had been planning to treat with a bath of children's blood. Peter and Paul, however,

warned him in a vision against this course, and advised a baptismal water-cure which, indeed, according to the legend, proved efficacious. Eusebius, on the other hand, insists that Constantine was only baptized on his deathbed and his Christianity was indeed of a very nominal character in spite of his relations to the Councils of the Church. Certain medals dated 315 bear, on the one side, his portrait and on the reverse, a dedication to Jupiter. This Christian convert built two pagan temples in Constantinople (to Ceres and to Fortuna) and his course of life itself was pagan to the finger-tips. He had all his relatives, who might prove competitors to the throne, butchered in cold blood. His own son Crispus was killed at his command and his wife Fausta drowned in a bath of hot water. He persecuted the Arians first and then turned about and attacked the Orthodox, among them Athanasius.

But if the memory of Constantine be hardly a thing for cherishing, the same cannot be said of the decree of toleration. Here, however, we have a curious paradox, the Church of Rome establishing a great festival in honor of liberty of conscience and liberty of worship. But the Milan decree freed *its* conscience and *its* worship only—hence the satisfaction. The edict was far nobler in its paragraphs than the historical attitude of the Roman Church has since been. The Spanish deputy, Señor Zulueta, points this out in *El Pais*. He asks why the Roman authorities do not spread the decree widecast, have it read in

the churches, reproduced in the Catholic press. Certain of its words constitute a sufficient answer:

"And since we grant complete unlimited liberty in the exercise of their religion to Christians, your excellencies (i.e., the provincial governors) will understand that all others ought to enjoy the same right. This is worthy of the century in which we live, that liberty be absolute for all our subjects to worship the God whom they choose, and that no religion be deprived of the honor it deserves."

This is not the teaching of the Syllabus of Pius IX. Indeed, the decrees of nineteenth-century Rome are centuries behind that of the bloody Roman Emperor. For they would shut out from freedom of worship the majority of Christians themselves.

Fratricidal Religion. The developments in the Balkans have been a bitter disappointment after the emancipating victories over the Turk which the conflict of last winter brought with it. The German humor paper, *Simplicissimus,* has a caustic cartoon depicting, in its first half, the four Balkan states, each bearing a wooden cross, as they start out on their crusade; in the second, the crosses are used as clubs by the crusaders mutually upon each other. The type of Christianity prevailing among these Orthodox peoples recalls that of the Irish saints of the old days. St. Columba quarreled with St. Finnian of Movilla about the ownership of a psalter. The final upshot of the dispute was the battle of Cooladrummon in which St. Columba came off victor. In this case, however, there was a truly Christian sequel. Irish Christians, shocked at bloodshed over such an insignificant matter, condemned Columba, by the mouth of St. Molaise, to convert to Christ as many souls as the number of the killed at Cooladrummon. This was the beginning of a great missionary career.

The vast monastic community at Mt. Athos gives yet another glimpse of this barbaric variant of Christianity. The Russian and Greek monks have been quarreling over some difference concerning the name of Christ, and a Russian war ship has been sent thither from Odessa with a *sotnia* of Cossacks to adjudicate the doctrinal difficulty. This means, perhaps, that this strategic military point is to fall at last, like a ripe apple, into Russian hands. This *Hagion Oros,* or Holy Mountain, of Athos is a great peak of marble, six thousand feet high, with beautiful forests. Formerly a shrine of Zeus, it was captured by monks in the fourth century, who have held it ever since. At present nearly 10,000 such are in residence—6000 Russians and the rest chiefly Greeks. The Russian monastery, Penteleimon, is enormously rich. But apart from the monasteries live numbers of eremites also, in holes and caves, as their predecessors of the Thebaid.

Romans i. 19-21. Dr. Perrier points out in *Foi et Vie* that while fifty years ago ethnologists thought to have discovered seven or eight peoples who were without any conception or belief in God, thirty years ago the number had sunk to two or three Australians (Fuegians). Since then the earth has been traversed and explored in its last corner by travelers, missionaries, investigators, scientists, and nearly all the peoples and tribes on earth are now known. The more complete our knowledge of humanity, the more universal the religious sentiment is seen to be. The conclusions of the great French ethnologist, A. de Quartrefages, have been continually more definitely confirmed:

"The religious idea is found all over the globe and among all human beings. In spite of the fact that it is sometimes indefinite, it exists nevertheless. Atheism can be found nowhere save sporadically. Everywhere and always the masses of the population have escaped it. Nowhere is any of the great human races, or is any important division of these races, atheist."

Dr. Perrier quotes Réville to the effect that religion in its largest sense is "an essential attribute characterizing the human race."

"The Good Shepherd Giveth His Life for the Sheep." Among the scandals which hastened the disestablishment of the Roman Church in France the cruelties in the nunneries of the Sisters of the *Bon Pasteur* at Nancy, Paris, and other points took a foremost

place. Young girls, chiefly those of illegitimate parentage, were handed over to the nuns by the police for upbringing and the municipalities paid *per capita* grants to this end. But the nuns' wards were mercilessly exploited in sewing and laundry industries, forced to work from earliest dawn till late into the night, given insufficient food, and when utterly worn out, dismissed without money and without even having properly learned the sewing trade, so extreme was the subdivision of labor. The great sums made in this way by the Convents of the Good Shepherd were invested in real estate and otherwise, for the fortification of the ecclesiastical organization in France and for the forwarding of its politico-ecclesiastical ends.

This same order of nuns has, it seems, been operating in Pittsburgh. The Chief of Police, Mr. McQuaide, has been in the habit of turning over to the nuns of the Good Shepherd considerable sums of public money. Since 1911 their convent has received $17,000 as a "non-sectarian institution." The police have further sent to them, for reformation, prostitutes and wayward girls, paying the nuns at the rate of $5 a week for each girl's board. This has apparently proved clear profit, for the inmates of the home have been put to laundry work and have labored so successfully as to clean up $15,000 annually for the institution. An ex-director has expressed to the investigating committee his disapprobation of the way things are carried on. The home proves to be little else than a penitentiary—and one in which inmates have not even the penitentiary privilege of writing to friends and relatives.

Clerical Sweating and Mass Premiums. As pendent to the above and as further illustration of the religious commercialism of Rome we borrow the following from the Italian Methodist organ, *L'Evangelista*. It is an advertising circular sent out by a French clerical institution.

"We beg to offer cheese made by the pure hands of penitent boys (the institution is apparently a reformatory) in our establishment. The wages, *reduced to the extreme limit*, enable us to give prime quality at the price of —— and second quality for ——.

"Every purchaser who takes forty *kilos* (eighty pounds) at one time has the right to a mass for the dead which we will celebrate in the chapel of our institute. Individuals who buy retail will receive, with every cheese, a bonus slip for a prayer. When five such have been received they should be sent to us and the sender will have the right to a mass."

Reformation Stirrings in Italy. The modernist movement in Italy, which is far more evangelical and which has consequently within it a greater promise of potency than that elsewhere, seems to be taking on fresh vigor. Conferences are being held in almost every part of Italy to determine plans for immediate action. A Congress in Rome which will doubtless prove of exceptional importance is in preparation. New publications are constantly being launched. *Battaglie d'Oggi* (To-day's Battles) of Naples, the organ of Avolio and his friends, has become a weekly paper, altering its name to the significant title of *The New Reformation*. It is to be the organ of the Union for Religious Reformation, to which a very large number of priests and of persons of every class have given their adhesion. The programme of this Union is a document of great importance. We append a somewhat condensed translation of it.

Its Official Programme. "This Union, with headquarters in Italy, is constituted for the purpose of agitating a religious reformation and developing the spiritual life of the people. It has no relation with parties, but seeks to make its spirit penetrate everywhere. It is a simple union of those thinking alike. Members adhering bind their liberty in no way. They do, however, take upon themselves the moral obligation of propaganda, especially by living the genuine Christian life—since example is for the masses the most tangible and efficacious propaganda. Names of adherents will be kept secret. Those of ecclesiastics are not required. The practical programme of the Union, agreed upon by referendum, consists in

"1. Liberty of scientific investigation and abolition of the Index in its present form.

"2. The reëstablishment of the limits of obedience on the lines of ancient tradition, clearly stated by St. Thomas Aquinas and latterly by Cardinal Newman. Absolute obedience is due only to God, because only with God can the human conscience not come into conflict. When conflicts arise between one's conscience and one's (ecclesi-

astical) superior, even if this be the Pope, one ought to obey conscience first.

"When the limits are thus fixed a barrier will be placed to the despotic action of ecclesiastical authority, especially over the (lower) clergy. And so to both clergy and people will be recovered that liberty of spirit proclaimed by Christ, which is the liberty of the sons of God.

"3. Separation of Church and State, in order that the position of privilege, which has proved a source of corruption and of deviation from her spiritual mission, may cease. And this, since every political and diplomatic function of the papacy is contrary to the Church's mission and to the spirit of sincerity commanded by Christ.

"4. Recovery on the part of the clergy of all civil rights. Progressive limitation of the number of clergy living from the altar and the opening to them of the practice of professions compatible with the priesthood—the word priesthood being understood in the highest and truest sense, that of an apostolate of the good and the true. In this way would the exaggerated and interested tutelage of the clergy over the laity cease, as well as the business of fabricating superstitions and selling sacred things. The distinctive clerical garb should be suppressed.

"5. Reform of worship. Return to earlier simplicity and purity and artistic taste. Return to the veneration of saints in the ancient sense, in order that a cult, due only to God, should cease. Restoration of the primitive conception of the sacraments, that the theory of the priest's magic power may cease. Reform of the confessional. Insistence on the moral obligation for the Christian of frequent direct confession to God with perfect contrition. End of every obligation to auricular confession, while retaining ample opportunity to apply, as to faithful friends, to the elders of the church—men learned and of a holy life—for counsel and comfort.

"6. Substitution of the Gospels for the bulk of the present books of piety, for the people's reading.

"7. Abolition of Latin in the liturgy.

"8. Resumption of the rights of the laity in the church, not only in its administration, but in the nomination of pastors, whose function shall become once more that of servants, not of rulers.

"9. Adhesion on general lines to socialist programmes, with the end in view of approximating an ideal Christian *schema* for the elevation of man in every direction.

"10. A drawing together of evangelical and Catholic Christians.

"11. The College of Cardinals, if it is to be continued, should represent the universal Church and not a single nation."

Mgr. de Merode, the Minister of War of Pius the Ninth, described various projected reforms in Papal Rome as resembling an attempt to clean the Pyramids with a toothbrush. The new emerging Italian Reformation may indeed ultimately find reform within the church a chimera, but when it has discovered this it will proceed with redoubled power on reconstructive lines of its own and independently of the worm-eaten papal system.

The Dead Hand of Liberal Modernism in Austria.

There is, as we have observed above, a genuine spirit of evangelical belief in this Italian movement. Hence the possibility of results where in French modernism results are largely wanting. Liberal theology has as little power as a Reformation agency as it has as a Christian pioneering agency in Asiatic or African heathenism. If its prototype, Erasmus, had been at the head of the sixteenth century movement instead of the massively evangelical Luther, we might still be in the mediæval dungeon. Modernism is as ineffective as the old humanism in moulding mankind on a large historical scale. But if without creative power, it has distinctly hindering power. An interesting illustration of this comes from Austria. During the last fifteen years a steady stream of converts has passed from Rome to Protestantism. On all sides we get word of a spiritual hunger among Austrian Catholics. They are said often to welcome the Bible with eagerness when Protestants pass it by with indifference! But the official Austrian Protestantism is gangrened with liberalism, and, according to competent observers, this is checking the "Away from Rome" movement to a sensible degree. It is a desire for life which is stirring these thousands of Catholics. But arid, Unitarianized Protestantism is as little capable of providing this as the mechanical religion of Rome. The Austrian poet and novelist, Rosegger, writing to a Protestant pastor who was regretting these developments, says:

"Since the evangelical, or rather the unevangelical, modernists in the German Empire have secularized the revealed teaching of the Saviour in such a flat way, so that it is of hardly any further use for souls thirsting after God and spiritual comfort, the Gospel in Austria has suffered injury. Men, who, in a longing for a purer

Christianity, would have passed over to Protestantism, observe now how this has been superficialized into a dreary reason-religion, running off into complete unbelief. So far can and will the most of these not follow, for with them the question is not one of science or philosophy, but of religion. I really believe, respected *Herr Pastor,* yes, I know, indeed, that you are not in sympathy with this modern tendency. So much the better can you enlighten people as to the fact that Protestantism, when modernized, disintegrates the life of the Church, and in Austria must eventually result in a lessening of interest in churchly things. How must I regret this, I who place such importance on the religious heart-life, whether Evangelical or Catholic!"

Brief Notes from Abroad.

General Gordon was wont to kneel at prayer on a little rug such as Moslems use when they turn Meccaward. This has been sent by his family to Bishop Gwynne of Khartoum and placed in the **Gordon Memorial Chapel of the Khartoum cathedral.**

The new MSS. of the Gospels, discovered in Egypt, which Professor Sanders of the University of Michigan has edited, contain an important passage which is not found in any hitherto known version. It is in the last chapter of Mark, after ver. 14. Though new to us it was known to St. Jerome, who has quoted it in part.

"And they excused themselves saying that this age of lawlessness and unbelief is under Satan who, through the agency of unclean spirits, suffers not the true power of God to be apprehended. For this cause, said they unto Christ, reveal now at once Thy righteousness. And Christ said unto them, The limit of the years of the power of Satan is (not) fulfilled, but it draweth near; for the sake of those who have sinned was I given up unto death that they may return unto the truth and sin no more, but may inherit the spiritual and incorruptible glory of righteousness in heaven. But go ye, etc."

The completion of the **English Congregationalist Sustentation Fund** is announced. This fund, collection for which began four years ago, amounts now to £200,000. All accredited Congregationalist ministers in Great Britain will be, by it, guaranteed an income of £120 a year. The completion of the great enterprise will be indissolubly associated with the name of the Rev. J. D. Jones of Bournemouth.

The Congo Reform Association of Great Britain has disbanded. This means, apparently, that conditions on the Congo are at last in a satisfactory state and that the long era of Leopoldine cruelty is over for good. Mr. E. D. Morel, who for years has been the leading spirit of the organization, was at the final session the object of high tribute from such men as Lord Cromer, Sir Gilbert Parker and Sir Harry Johnston.

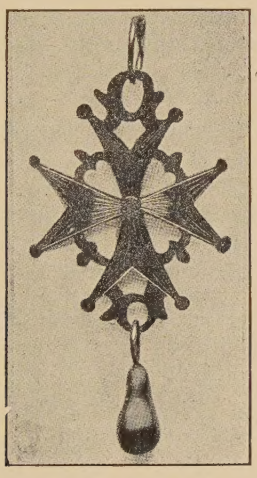
The Social Work Committee of the Church of Scotland, established only nine years ago, reports an income of £7000. There are twenty-six institutions now under its care, including the finest labor colony in the British Isles, that at Cornton Vale. There are also in its charge Christian hostels for working girls, started or about to be opened in Edinburgh, Glasgow, Dundee and Aberdeen.

Through its Irish invasion the **Roman Catholic Church is making noteworthy progress in Scotland.** In 1911 the number of its first communions was 14,892 as contrasted with 8261 in 1901. In the same term of years the actual number of first communions in the two leading Presbyterian churches has actually decreased. On the other hand, the number of divinity students in the four Scotch universities has increased in ten years by 134 per cent.

Nearly 15,000 Scotch children have been sheltered and trained in the **Quarrier Homes** at the Bridge of Weir, Scotland, during the last forty-one years. At present there are 1300 children in residence—140 being patients in the consumptives' home and 85 epileptics in the Colony of Mercy. Sir Thomas Glen Coats has given the Children's City a hospital costing £10,000. The children are grouped in families: thirty boys in care of a father and mother and thirty girls in charge of each house-mother. Many of the children are placed later in families in Canada.

The *Libraire Genérale et Protestante* of Paris, a center of Protestant publishing interests in France, advertises little

gold crosses such as Huguenots used to wear in the past. Certain of these have a dove as pendant signifying the Holy Spirit—for French Huguenots laid emphasis on the neglected doctrine of the Spirit; to others the pendant attached is a tear, which, according to tradition, symbolized the suffering of French Protestants at the hands of the persecuting church. This same tear was borne by



an identical cross which is worn in certain valleys of the High Alps, where descendants of the ancient Waldensians live, and may possibly have reference to the like sorrows of these Christians.

How **obscured moral judgment** becomes among the agnostic cultivated is illustrated in a recent comment of the Paris *Temps*. A French writer had remarked that Chateaubriand wrote his "Genius of Christianity" at the house of his mistress, Pauline de Beaumont, and that the real purpose of his edifying pilgrimage to Jerusalem was to visit another mistress, Mme. de Mouchy, at Grenade. Whereat the great organ of the French *bourgeoisie* adds:

"One cannot draw from these facts conclusions unfavorable to Chateaubriand's Christianity. He was no monk or seminarist, but an artist and knight. That he bore the colors of his lady when departing on a crusade, that the cult of beauty and love was mingled with religious sensibility, cannot be considered displeasing; rather very French and smacking of the complexity of this chivalrous character."

It is interesting to learn that the little town of Friedrichsdorf (Hesse-Nassau), which celebrated last year the 225th anniversary of its foundation, was **established by thirty-five families of French Huguenots,** driven from France just before the Revocation and settled on land granted them by the *Landgraf* of Hesse. This colony is still Huguenot, not only in worship, but in speech, and counts at present 1360 members.

The **Students' Mission movement** was planted on German soil in the early nineties of the last century. Some years later the Student Volunteer Movement started as a result of impulses awakened at the Liverpool Conference. In 1905 there were sixty-four German volunteers registered; in 1909 the number had reached 100—half on the field, half under preparation. The total is now 150. Of the eighty-seven now in training, thirty-eight are medical students. During the last winter alone eighteen new students volunteered for foreign service, largely as a result of the activities of Pastor Kieser of Basel, who conducted a missionary campaign in the twenty-six German universities.

Every four years the volunteers hold a students' congress. In 1905 the number in attendance reached 300; in 1909 350. This year the attendance broke all records. Eight hundred persons, four fifths of whom were students, gathered in the mission city Halle, with its memories of Warnack, Kähler and the Pietists, to confer on the world's evangelization. The reporter of this conference in the *Allg. Evang. Kirchen Zeitung* asserts that, from the point of view of numbers, the conference had a significance such as no Christian Student Conference on German soil has to date been able to claim.

The Carnival, which precedes and is supposed in a way to prepare for Lent, was celebrated this year in the arch-Catholic city of Cologne with almost unparalleled license. The famous Gurzenichsaal was the scene of the wildest conduct. The social and moral effects of this Catholic Saturnalia are recounted in the *Allg. Evang. Kirchen Zeitung.* In Mayence 300,000 marks were withdrawn

from savings banks just prior to the Carnival, mostly by the poorer classes in the community. In a pawnbroking establishment at Constance, 180 engagement rings were placed at the same time. In another city of 200,000 people, 700 receipts for venereal sicknesses were brought to the apothecaries between 8 and 12 on Ash Wednesday! The city pawnshops in Munich and other cities at last refused to take articles because there was no further room at their disposal. Great crowds of the most doubtful characters swarm to Catholic centers like Cologne just before the Carnival time. Regular leagues for stimulating carnival celebration, especially in smaller places, have been formed. Such pictures of twentieth century religion go far to explain what drove serious men into Puritanism in the English seventeenth century.

Colonel Oliphant, of the Salvation Army, declares that the **movement back and forth between America and Italy** of tens of thousands of persons is having a marked impression on the general way of thinking among the Italian masses. This Americanization influences even the remotest hamlets. In certain villages Salvationist revivals are taking place, the beginnings of which can be traced to a visit of an emigrant to a "red-hot" Bowery meeting. It is no uncommon thing to have a complete stranger, in a place never before visited by the Army's officers, say of these songs, "I heard that in New York, or Chicago, or Boston."

At the seventh **Eucharist Congress in Vienna,** the crowds were raised to a pitch of furious enthusiasm when the Austrian Emperor, kneeling, opened and closed the door of the gala coach in which the Papal Legate rode. The eighth of these demonstrations (1913) took place in Malta. The English warship *Hussar* was detached to transport the Legate from Sicily to Malta. He landed on the island with far more *éclat* than his great apostolic predecessor. English seamen and soldiers constituted a guard of honor at the church in which the congress convened and when from the heights of Valleta the cardinal blessed the sea, English cannon saluted the pious ceremony!

Vandervelde, the leader of Belgian Socialism, and Huysman, general secretary of the International Socialist Bureau at Brussels, have declared that if, in order to be a socialist, one should have to be anti-religious, they would leave the party. Vandervelde is an agnostic, as is Huysman, but they are **believers in religious toleration.** At the International Congress in Copenhagen two years ago, Huysman said: "The party has no reason for attacking Christianity. But if the churches oppose us we must withstand them."

There is a **Christian Physicians' Union in Denmark,** with 69 members, which has itself contributed 1100 *kroner* to the Danish Medical Mission and collected 30,000 *kroner* besides. Last winter ten physicians went out to mission fields as medical missionaries. Active work is going on for the erection of new hospitals for the natives of India and China. This group has its own organ, and among its members is the eminent lung specialist, Prof. Dr. Saugmann. Among Danish medical students, too, the situation seems promising. The Christian League of Students of Medicine numbers 80 members, that is, one seventh of the entire body of those studying medicine. This league has instituted morning worship once a week at the State Hospital, besides special meetings for medical students. A number of these are preparing for medical mission work, more especially among the Santals of India.

The converted Turkish *mollah,* Mr. Awetaranian, has been **evangelizing among Turkish prisoners in Bulgaria.** These, he reports, are reading the Scriptures with avidity. The Red Cross and Christian charity have made a deep, positive impression upon them, as the collapse of Mohammedan Turkey a negative one. Many persons visit Mr. Awetaranian daily, especially from among the officers' staff, and the conversation turns chiefly on the truth of the Gospels. "Such openness of speech and such receptivity to the truth I would, two years ago, have thought impossible among Moslems. I believe we are in sight of a great harvest."

THE MISSION FIELD.

The Dawn in the East. So rapidly do events follow each other in the Christian movement in China that it is with difficulty one can overtake them in a *chronique* of missions. An important Y. M. C. A. Council was held in the beginning of the year in Peking, attended by 440 delegates from 15 provinces. When the question of the evangelical basis of the Association came up, one of the Chinese delegates rose and said, "The presence of that test in the constitution makes the same difference to the Association as that which exists between a live man and a dead one," and the assembly concurred. Professor Robertson showed to the convention the flying machine which had been added to his scientific lecture outfit, and announcement was made of the appointment of two new members on the Association national staff, Dr. David Yui of Columbia, who will tour Chinese cities, lecturing on "Citizenship and Economics," and Dr. David Han of Cornell, who will lecture on the "Conservation and Development of National Resources." The convention closed in a perfect hail of spontaneous speeches and with the singing of "God Be with You till We Meet Again."

The Mott-Eddy meetings followed. They were prepared for by Professor Robertson, who sets the Chinese a-thinking by using scientific demonstrations to call attention to spiritual laws; also by continuous prayer meetings among one hundred Association men. A large theater in Canton was crowded when Doctor Mott spoke, and 750 inquirers—largely among students—signed cards, pledging themselves to study the Scriptures and to pray for leading towards Christ. In Peking the government opened all the colleges of the metropolis, and even went so far as to arrange for the meetings themselves. Among the colleges where meetings were held was the Ching Hua—built with America's returned indemnity money and standing in the palace grounds which, during Boxer days, reeked with Christian blood. A large mat shed, seating 3000, was erected for the Mott meetings and filled with the cream of the Chinese studying youth. Mr. Mott relentlessly attacked men's sins and was interrupted again and again by the applauding students. Six hundred and eighty-three signed the cards in Peking. At Tsinanfu the Provincial Assembly Building—in which no outsider has hitherto ever spoken, save Dr. Sun Yat Sen—was the scene of similar remarkable meetings.

Those which followed in Japan are described in the *Japan Evangelist* as "unequaled in the history of the Christian movement in that country." In Tokyo 1415 students registered their purpose to seek and follow Christ through prayer and Bible study. Of these 76 were Koreans, 380 Chinese and 960 Japanese. The total number rose, after the meetings at Osaka, Kobe, Kyoto and elsewhere, to 2655. The two meetings at the Hongo Tabernacle, which stands close by the Imperial University, were of especially convicting power—440 men having become inquirers in them. Such meetings and such responsiveness could hardly have been conceived of as possible a decade ago. It is interesting to recall that they took place in the anniversary year of the 1813 Chinese edict:

"Of such Europeans as shall print books and establish preachers to pervert the people, the chief one shall be executed."

"He Cannot Deny Himself." The annual report of the China Inland Mission gives the detail of its financial trials and mercies during the year past. The total income received was more than £12,000 less than the year previous; that portion coming from Great Britain being the lowest received for sixteen years. This falling away was accentuated by the fact that an unfavorable rate of exchange with China meant £4100 less than would have been realized if the 1912 rate had been as high as in 1911. All this has necessitated greater self-denial on the part of the missionaries,

the postponement of furloughs and delays in extension of the work. The pressure was such that *China's Millions* could quote George Müller's words:

"The natural appearance now is that the work cannot be carried on. But I believe that the Lord will help and that the work shall not need to be given up. I am fully expecting help, and have written this to the glory of God that it may be recorded hereafter for the encouragement of His children. We expect that we shall not be confounded, though for seven years we have not been so poor."

The China Inland Mission has not been confounded. A gift of £10,000 brought the long-desired help.

Of the Sherwood Eddy meetings for students at Wuchang and Hankow, Mr. Engdahl writes in the Swedish *Missionsforbundet:*

"It was a sight I shall never forget—that of 1000 young men, students in government and mission schools, sitting and listening with the closest attention to the preaching of the Word. One saw and felt that God's Word, preached in the power of the Spirit and coming from a heart filled with God's love for souls, is the preëminent means for awakening a sense of sin and a longing for salvation. This earnest evangelist of the Word pictured sin and the consequences of sin in a fearfully powerful way. But he also pointed to the Cross where salvation can be found of all. It was a serious lesson for us missionaries as to how we ought to preach. What folly to seek to preach another gospel than that which Paul preached, when the old Gospel in our own day and among these sons of the East, hungry after modern knowledge, can show its wonderful power as we saw it!"

In Changing China. Mr. Parker writes from a city in Sz'chuen, in which he is stationed, that the demand for foreign clothes has created a dearth of quick sewers. This a Chinese agent of the Singer Sewing Machine Co. is attempting to satisfy and, in order to train the multitude purchasing machines, has opened a Sewing Machine School. At present there are more than ninety women in attendance, coming from all parts of the province. They are in residence in this novel school for three months. The agent's wife, who is a Christian, at first organized evangelistic services in the school. These have been followed by the attendance *en masse* of the sewing machine women at the Methodist church. Seventy-three, dressed in white and carrying two flags, walk in procession through the streets to the church on Sunday. This, a few years ago, would have constituted a scandal of the first water. At the church the women are very attentive. Most of them are from good, substantial families.

Freedom in Madagascar. It is gratifying to learn that the president of the French Republic has signed certain regulations dealing with religious worship in Madagascar, which will correct the more important religious injustices there exercised. This reform is largely due to the late premier, M. Aristide Briand, who gave the initial impulse to the investigation which preceded the promulgation of the new law. The governor general could (and did) close churches without giving any cause or explanation. Henceforth this course can be taken only after consultation with his council and with stated reasons. It shall further only occur when public security requires it. Previously, years passed before answer was made to application for permission to build or open a church, and then only after the application was repeated many times. Now it may be assumed that the application is granted if an answer does not come within five months. Before the new law permission had to be sought to repair churches. This often either was not given at all, or came too late to avoid the rains. Now it is expressly stated that congregations have the responsibility of keeping their churches repaired. Again, churches are to be used for the societies building them. Seceders cannot take a church building with them, even though they constitute a majority. This will end the Romanist procedure of acquiring church buildings by frightening members in various ways. Forced contributions or forced attendance are also forbidden under penalties. This proscription is also aimed at the Romanist "countermission." Lastly, permission is given to hold services in private houses in case

there is no meeting house within five kilometers.

The End of the Opium Atrocity. General Chang, who has been speaking in London for the suppression of the opium traffic, is now urging that the immense opium stocks stored in Shanghai and elsewhere be not forced on China for "absorption," to use the current hypocritical word, but disposed of in some more honorable way. The English government might well, in this instance, recall and act on the precedent of large expenditure for the suppression of West Indian slavery in the thirties of the last century. In the course of one of his addresses the Chinese officer borrowed this apt illustration from his native literature:

"Some people say that you cannot stop opium using at once. You should diminish it gradually. I want to tell you a story which Mencius told his disciples. A thief had qualms of conscience and decided to take to better courses. 'I will steal one hen less each night,' said he to himself. 'At the end of the year I shall be an honest man.'"

We are grateful to be able to recall that the initial impulse to this great reform, so tardily accepted by the British government, came from the Christian mission in China. The president of the Anti-Opium League had an interview with the governor general of the river provinces, H. E. Chou Fu, in 1906, who promised to forward to the imperial throne a memorial signed by the missionaries for the suppression of opium. To this 1333 signatures were appended, from 450 cities, and the petition, bound in yellow silk, was despatched to Peking in the latter part of August, 1906. Four weeks later came the imperial edict containing eleven recommendations to the throne for the speedy suppression of the opium habit. Dr. A. H. Smith, as good an authority as can be found, connects this decree of September 20, 1906, with the missionary petition.

A Christian Merger in India. Again has the mission field set the pace for the home church in the matter of Christian unity. Bishop Warren in the *Kaukab-i-Hind* tells the story of a recent conference in Cawnpore between representatives of the American Methodist and American Presbyterian missions, by which the fields of the United Provinces where these two missions are at work have been redistributed. The Presbyterians have withdrawn from the Hardoi, Shahjahanpur, Budaun, Bareilly, Aligarh, and Muttra districts, turning over their fields to the Methodist, and the Methodists have left the Kasganj district. Some 14,000 Methodist Christians are turned over to Presbyterian care and 600 Presbyterians have passed to the Methodist mission. By this readjustment the Methodists, we are informed, will be able to take about 200 native workers and place them in the thick of the mass movement where thousands are desirous of becoming Christians. A permanent interdenominational committee has been organized, with power to adjust future contingencies and to suggest new methods of coöperation.

Brief Mission Notes. Two curious facts are noticed in the report of the Bible Society—a considerable demand for the Book of Ruth along the shores of the Persian Gulf, and a similar demand for Proverbs in Syria, in both cases among Mohammedan populations. In the first instance, a large number of Moslem women have, it seems, learned to read, and the world-old idyll of Ruth is having a run with them as a love story of James Lane Allen might among American women. In the other case, a wide extension of freemasonry among Syrian Moslems as well as Christians has awakened an interest in Solomon and his book of wisdom.

Dr. van Allen of the American Mission Hospital at Madura serves on **a salary of $500 although offered by the government a $4000 post.**

The Chinzu Gakuin, a Methodist Mission school in Nagasaki, Japan, has **a record of which any mission school might be proud.** Of the 185 students who entered last year, only 8 were Christians, only 13 came from Christian homes, and only 20 had seen a Bible before coming. But of the graduating

class, 37 out of 48 were professing Christians. More than a hundred students of Chinzu Gakuin became Christians during the past year! The total number of students is 450. This is clearly a school for souls as well as for heads.

The Methodist Peking University is another missionary college which is living **close to the ideal of what a missionary college should be.** A large majority of its students are Christians, and 42 out of 49 graduates of the College of Arts last year entered Christian service, either as teachers or preachers, knowing that they could command salaries ranging from five to ten times as much in secular vocations. The Student Volunteer band of this University now numbers 200. Forty of these spend the whole summer in evangelistic work. Most of the students are from families of Christians in the country or in small villages—the most promising material for the development of a staff of Christian workers.

The supporters of these institutions must certainly be gratified with the return from their contributions.

"Billikin" figures have reached Japan, and not only are they described as the American God of Good Luck, but are actually worshiped as such. It is affirmed that the good fortune of one of the leading men of Japan is attributed to his faith in "Billikin." The celebration of the Christmas of St. Nicholas, too, is fairly naturalized in Japan in circles where Christ is not regarded. In a Japanese newspaper we read the following advertisement:

"Christmas is coming upon us apace and it behooves us all to think of the great subject of present-making. The youngsters will now have a great time at Meidiya's with the novel toys and wonderfully arranged scenes and toy animals of every conceivable kind and hosts of dollies for the girls, toys, crackers, and Santa Claus stockings. In short, if you want to get a Christmas present simply go to Meidiya's!"

Four Tibetan young men, sons of high officials, and some Tibetan lads from Darjeeling, have sailed to England, in charge of an English-speaking Tibetan, for education at the government's expense. They will stay in England for ten years, studying language, handicrafts and law. It is hardly more than a generation since similar notices could be seen in our newspapers of Japanese youth coming from their closed and isolated land. We observe also that a cinematograph company, financed and managed solely by Tibetans, has been organized at Kalimpong. It starts presently for Lassa, giving exhibitions *en route.* Among the films is one of the English Coronation.

At the last **summer conference of the Y. M. C. A. at Kyoto,** the Rev. T. Miyagawa, of Osaka, gave two lectures on the attractive theme of "The Unsuspected Riches of the Bible," and Colonel Yamamura of the Salvation Army, who has fought mightily against licensed vice in Tokyo, gave two powerful addresses which are said to have pierced to the dividing asunder of the joints and marrows of those present.

The **English Baptist Mission Church at Wathen on the Congo** made, in 1912, another record, having established no less than 52 new outposts. Of the 196 evangelists working in the district, 92 are supported by the native church and 104 are voluntary workers. The total membership of this remarkable African church is 1995.

The Bible Society tells of **unprecedented sales in China.** People now feel perfectly free to buy, being sure that the possession of Christian books will not bring any trouble to them from the authorities. At one of the great Peking fairs, Mr. Strong, a Society agent, sold on an average a thousand copies a day for twelve days. Chinese bookstores now feel it necessary to have Scriptures in stock. Hundreds of Bibles are being sold to students, formerly an intensely anti-foreign and anti-Christian element. In some government schools the pupils are demanding to know the teaching of the Bible, and teachers are forced to add the Bible as a text-book to the curriculum.

Mr. Deter of **the Brazilian Baptist Mission** reports the gift, from a Brazilian

convert, of a lot worth $1660 for Home Mission purposes. This was a woman who sold meat and accumulated this amount of money by the severest economy. In Catherina, Brazil, sixty Lettish Baptists, emigrants from Russia, have been incorporated as a church into the Baptist National Convention of Brazil.

The Provincial Assembly of the **Province of Kirin, Manchuria,** has asked the Y. M. C. A. to open work in every *hsien,* or district town, in the province. Delegation after delegation from different Chinese provinces wait on Mr. Brockman, general secretary for China and Korea, even far into the night, urging that its city be the next one for attention. In almost every case the provincial governors are back of these pressing invitations. Groups for Bible study as a foundation of a coming Association are being started in many places and their relations to the churches and to the missions are very close.

A HUGUENOT SAINT IN THE TWENTIETH CENTURY.

II.

Mlle. Kamm insisted that one must invariably receive from God before one can impart to others. This with her was mathematical, axiomatic. As other mystics she distinguished three phases or stages—painful revolt, passive submission exempt from bitterness, and finally a happy renunciation of self which brings the highest and most blessed joys. In a letter to her *Coccinelles* she confesses, on one occasion, to a terrible and unexpected decline into the earliest stage—that of revolt.

"I have known anew the strifes and tears. I have felt myself at the level of those who succumb under the burden of trial, and, believe me, in spite of my suffering, I have felt a genuine satisfaction in feeling myself put at this time into the same class as the saddest of humanity. I have since then mounted to a higher state—that of resignation, but during these two weeks of resignation, not having received anything, I have not been able to give anything. Finally, on Saturday last, without worship or reading which might have prepared me for it, I felt myself suddenly inundated with that joy which had been entirely wanting. I have refound the atmosphere of my habitual phase, saying, 'Yes, Lord, my life belongs to Thee; use me in the way best for me, for my neighbor, and for Thy glory.' Since then I have been anew the happiest creature under the vault of heaven."

And this support was hers in extraordinary measure as she passed through this valley of the shadow of life. One finds such entries as the following:

"I cannot move a millimeter in bed and have the greatest difficulty in breathing. The fever is forty degrees. I feel in such peace and so sustained, although I suffer, I believe, the maximum of what one can suffer. The peace which I, weak and unworthy, have conquered can be yours."

Her best moments were in the night when her sufferings deprived her of sleep. She felt herself then especially sustained of God. When she was sickest she did not like to have watchers sitting near. Her peace was troubled. "I then support myself on others besides God." Her prayers were not often formulated, but were an uninterrupted communion with God during which a supernatural peace descended on her.

The mystic teaching of St. Paul regarding the filling up of that which is behind of the sufferings of Christ, had a very strong hold on her conviction. These lines of thought, which have been developed by James Hinton in his "Mystery of Pain," reached Mlle. Kamm's heart and mind, both experimentally and as by inspiration. Writing at the tension of these high currents of suffering, in the midst of terrible crises of arhythmia of the heart, she could say:

"A conviction comes over me more and more clearly that not only can sickness be a source of great blessing for us, but that, by accepting our cross voluntarily and uniting it to that of Christ, we can contribute in an imperceptible measure to the final triumph of good over evil. This thought

is a source of incredible moral vitality; of this I have daily experience. We are in little what Christ has been. He, the Holy and Just, has consented to suffer and expiate. Should not we human beings, brothers in sin, consent to unite our efforts joyously, and voluntarily to suffer for one another?"

The little accumulation from her book gave her much thought. How shall she best invest it for those who suffer? She thinks of the sick poor and contrasts the charm of her chamber and the incessant loving care she is receiving with the need, the deprivation, the sordid anxieties of the less privileged. She recalls that many who are sent to sanatoria recuperate for the time, but returning to an unfavorable environment, fall back again into the earlier state. They have no sunshine, no garden to rest in. She consults with the physician of an anti-tuberculosis hospital, and the plan of an outdoor gallery in Geneva for the tuberculous is hit upon. She appeals to doctors, pastors, financiers, and public men and receives coöperation, so that—together with her own contribution—12,000 *francs* is soon gotten together. The City Council grants her a bit of land on the *Pré Jérôme,* close by the hospital—land given the community by a Genevan philanthropist of the far-away fourteenth century. A gallery, with wings for men and women, respectively, is built; also a pavilion with kitchen and chamber for a nurse. This in a sunny spot with views of the luxuriant verdure of Champel and the profile of Salève. The resources of the fund prove adequate to serve a warm meal at midday to those resting here. In the course of 1911 the gallery was used by 22 men, 17 women, 9 little girls and a boy.

These activities employed her in much happy planning. The fugitive moments of respite, too, gave her intense enjoyment. A little pillow of ice was devised which brought grateful relief after frightful sufferings.

"If you but knew what a sense of happiness and freedom I feel, and how thankful I am for this sickness which has taught me the true, pure joy! I can say that my life by this affliction is the happiest I know of and I would not change my lot with anyone, so blessed am I."

The terrible pains which tore her flesh and bones as pincers became to her benedictions. She considered them insignificant as compared "with the years of perfect happiness passed in my pretty rose chamber."

We get in these pages as good a practical commentary on the paradoxes of 2 Corinthians iv. as one often finds. Here we have the Christian "delivered unto death, ... that the life of Jesus might be made manifest in [the] mortal flesh." Adèle Kamm bore in the body the dying of the Lord Jesus. The miracle of the inward man's renewal in a perishing body was performed daily for six years. "You can destroy my body, shred by shred," she would soliloquize to her sickness; "you can kill me, but you cannot hinder me from living." And another time, following a different reflection, she says: "I end by loving my sickness. It appears to me not at all an enemy, but rather as an inseparable companion who teaches me a thousand precious things." Then she adds these incredible words: "God has chosen for me a life of happiness, so that I enjoy intensely and suffer at the same time. I feel myself far too privileged in comparison with the millions who are not happy. Yesterday I passed more than an hour talking of this to a lady who could not admit that I am more happy now in my suffering than before."

At times she registers declension from the highest levels. How could it be otherwise? But these were rare, and their depths would, indeed, be untouched heights for persons of common experience.

"Yesterday miserable selfishness overcame me," she says. "I had had three consecutive crises and so bad, at last, that sleep and alimentation were out of the question. I felt myself in such lassitude that yesterday afternoon about four I permitted an extraordinary thing in my annals—that of demanding to be left alone with my little electric lamp—alone with my sufferings and with God.

"My doctor came in and was distressed to find me so ill. After a long silence, not being able to do anything for me, he arose, and taking my hand, said: 'Poor little one!' Then being able to restrain myself no longer I cried out, 'Doctor, how long can one live, being so sick? I cannot stand it longer.' 'I don't know,' he answered and left. O his sympathy had done me good, but I was discontented with myself. I had pained him, so kind and so good. Yet it

was not the spirit of revolt, only the desire to depart."

Realizing the sorrow which her mother and sister felt at seeing her so discouraged, she wrote:

"When they had all gone to bed I was truly miserable. I had succeeded by my egoism in making everybody unhappy and myself also. I began to pray for strength to strive, to overcome selfishness, and to be a cause of joy and not of tears to others. My prayer was granted. I could sleep in the morning and, the crisis past, I feel myself relieved and valorous again. . . . . It seems curious that I should so struggle to live when I feel myself drawn irresistibly to Jesus Christ. From month to month His attraction becomes more and more powerful, His radiancy more luminous, His words so living and so penetrating, and my heart so confident, so joyous and so happy that I can hardly wish to remain on earth, but would be free from this suffering body and know the mysterious beyond, the intensity of Divine love. Yet I am a very terrestrial little person, accustomed to put duty above personal satisfaction—a habit established in childhood. Duty before all. There is the countersign. I must remain at my post."

And remain she did, steadfastly uncomplaining, nay, rejoicing—this strange sentry figure in Christ's army of sufferers. She was now obliged to sit day and night because of acute pleurisy—an intolerable weariness to the diseased vertebra of the neck:

"If I were able to lie down," she says seriously, "I should hardly be sick. The many abscesses in the intestine are merely the habitual miseries of life with which one does not concern oneself."

A letter written a year before her death constitutes a sort of last testament, a confession of faith. She describes herself as a child in the domain of prayer, one who has passed a short distance only on this way. She feels that she has neither will nor physical faculties to use this power. This constitutes a grave *lacuna* in her life.

"In our agitated time, when everything is resolved into action, the time consecrated to prayer is more and more brief. This is the reason for gaps in the spiritual life of our churches. My ideal would be to be able neither to read nor write that I might immerse myself in prayer, that I might know the power of being more useful by this means than by all other action. But I cannot even formulate a prayer, neither to myself nor aloud, and to console myself I say sometimes that God uses me in another way, since it is for Him that I work, and all my days are too short.

"Instead of this capacity for prayer God has given me an almost constant communion with Him. It is not prayer, but the Holy Spirit acting efficaciously, so that all my thoughts, all my most commonplace acts, are such a combination of the earthly and the heavenly that I can no longer distinguish to which realm they belong. It is the results of this state which quiet me for the absence of prayer, for they are satisfying to my peace, my joy, and my work. The Holy Spirit is the conducting thread directly between me and God.

"As the Holy Spirit impels me constantly to action it is not surprising that a blessing accompanies all my work, so that my most beautiful dreams are surpassed by reality. Since a year past I have lived in the midst of miracles, of marvels so extraordinary, that I can only witness my wonder and adoration for God, without trying to describe them. I am no longer able to assimilate all the blessings, all the joys. They are too beautiful, in all domains too numerous. It is like a breaking out of foliage in spring, a universal blossoming; it is the awakening of souls, it is the success of all my desires, my aspirations, my work, my affections, of all that I desire for my family, my friends."

Her last letter was one of warning. It was written to her *Coccinelles,* and has in it the tone of seriousness, of concern, which breathes from the letter of the apostle Paul on the point of his departure:

"I think of all the sick, known and unknown, whom God will take before long. I affirm that they are very imprudent who wait to be gravely sick before approaching God. At that moment one lives on what one has accumulated. The least effort becomes too painful, reading is impossible, and it is necessary to have God in the heart before waiting for this time. Here is the earthly recompense of having sought God when one was in health and happy. This capital has been hid away where rust cannot get it, and the interest is wonderful. Poor, poor, unfortunates—those who wait for a cataclysm before lifting their eyes on high!"

The last three months were of insupportable agony; also of intense spiritual happiness. The right side was now denuded of skin. At last the end came. There was a sudden expression of indescribable rapture. Then the eyes closed to open on a world of ineffable joy.

THE ONLY NAME.*

Robert E. Speer.

Christianity is engaged in an immense attempt to propagate itself throughout the whole world. It is seeking to conquer every other religion, fulfill whatever good is found in other religions and destroy whatever evil is there. It is aiming to secure for Jesus Christ the highest place and to have His name acknowledged above every other name. But the question is asked to-day, What right has Christianity to claim this supreme and exclusive place in the world, to set out to conquer the other religions and to obscure every other name by the glory of the name of Christ? We Christian people have three answers to give to that current question.

1. In the first place, we appeal to *the great commission of our Lord,* Who, when He established the Church, said, in its charter, that it should go out into all the world and make Him known to every creature and bring everybody in the world into His discipleship. But there are many, of course, who do not accede to the force of the great commission. They say that is simply begging the whole question: that the question is, What right have we to regard that as an authoritative justification of our great effort to make Christianity the exclusive or inclusive religion of the world? Our Lord, they said, knew nothing about any of the great religions with which we are dealing to-day. He may have known something of the Greek and Roman religion, but nothing of Buddhism or Hinduism. We might reply that the best of the religious life which our Lord knew in His day, the highest that there was in Greek and Roman religion, is, to say the least, as good as the best there is in any of the non-Christian religions of to-day, and if Jesus felt justified in offering Himself instead of the best there was in Greek and Roman religion, and in sending His disciples out to subdue the Greek and Roman world, we are justified in going to that which is no better in the world to-day than the best of religion there was in the world of Jesus' day.

But we have a far deeper answer than that to give. It is quite true that the world into which Jesus came was only the Greek and Roman and Jewish world, and that the great non-Christian world with which we have to deal to-day lay beyond the confines of that world; but it did not lay beyond the confines of the significance of the Incarnation. The commission was given, to be sure, inside the Roman world; but the Incarnation happened with regard to the whole round world, and for us Christian men and women that answer is quite sufficient. Jesus came into the world where every great religion that now exists was to be found, except Mohammedanism. If the world needed Christ then, the whole world needs Christ to-day. There are no religions here with which you and I have to deal, barring Mohammedanism, that God did not know of when He believed it was necessary that His Son should become incarnate in humanity. And remember that Jesus Christ came to the best that there was of the old religions. Nobody would pretend to claim that any religion to-day can compare either as a religion or as a great moral power with Judaism, and yet it was to Judaism that Jesus Christ came. Those men and women who say we have no right to go out with Christianity and to attempt with it to displace and conquer the non-Christian religions do not have us to reckon with: they must reckon with God in the Incarnation. Once and forever God set His estimate on the religious insufficiency of all that there was in the world when He sent His Son into the world to bring what the world did not have, what the world was dead without.

2. Our second answer is the answer of *Christian experience.* We say that we have known Jesus Christ and that Jesus Christ is indispensable to human life, that if our life cannot get along without Him, no more could any other human life dispense with Him, and by just as much as we have found Him to be not only sufficient but

* Delivered at the Northfield Young Women's Conference, July, 1913.

indispensable for our lives, by so much is He needed as the only sufficient and indispensable Saviour for the lives of men and women all over the world. Just here people may answer, "Your experience is met by the experience of men and women in other religions. They are just as well satisfied with their religions as you are with yours. They believe they have had just as real experience as Buddhists or as Mohammedans as you have ever had as Christians. How can you affirm that your experience is adequate ground for Christ to claim the whole world without conceding that the Moslem or the Hindu experience is adequate ground for them to claim that their religion also is adequate for all humanity?" And while to those of us who have actually experienced Christ that experience is in itself a sufficient reply, we cannot allege our experience of Christ as an answer to other minds as to why our religion in their view should be allowed to seek to make good its claim to all the world of men.

3. So we are driven to make our third answer, and that is the matter I wish to speak about this morning; namely, that we have *compared our religion with all the other religions of the world.* We have done it candidly and honestly, as candidly and honestly as any men can who already have had a deep and living experience of their own, and on the ground of what we find to be facts in the light of candid and unflinching comparison, as well as of what we believe our commission calls us to do, and what our experience requires us to undertake, we are justified in seeking to make our religion the one religion of all the world. And, as we are considering the ground on which we are going out into the world to seek to propagate our religion," I ask you to consider the grounds on which we believe Christianity is the sufficient and unique religion, after we have made a comparison of it with all the other religions in the world.

(1) In the first place, we find that there is no good in any other religion that is not found also, and in purer and completer form, in Christianity. That there is good in the great non-Christian religions, nobody ought to attempt to deny. At the same time, there is, as we shall see, a great deal of devilishness wrought into them. Still these religions contain much living truth; for at the beginning they were the efforts of earnest men in the dawn of human history to deal with the great problems of life. They faced the battle with sin as we face it; they faced the enigma of death as we face it; they faced the problem of human suffering as we face it; and they had simply to meet the needs of the human heart to get some answer to these great irrepressible questions. In Mohammedanism, the late comer, there is a great and noble assertion of the sovereignty of God. In Hinduism we find the truth of the immanence of God in human life—that He is not far away, that He is nearer to us even than our breathing. Buddhism declares the transitoriness of our human life—that all seen things are but for the moment, that the unseen things are eternal. In Confucianism is to be found the great assertion of the sacredness of all our human relationships, the unity of that bond which relates us with the life of the past and all the life that is to be. There is good in each one of the great non-Christian religions.

But there are certain things to be observed in regard to that good. One is that it has to be twisted out, with much charity, from the great entanglements in which it is almost hidden. Doctor Jacob Chamberlain in India years ago made a collection of a great many beautiful spiritual sayings in the Hindu sacred books, and when he spoke to a congregation of Hindus he would begin by quoting some of the beautiful sayings from their own ancient writings. Almost invariably some of them would ask, "Sahib, where did you get these beautiful things? We never knew they were in our books." It requires the Christian heart and the Christian eye to find even the good that is buried there.

Then, the good that there is in all the non-Christian religions is distorted and unbalanced. It is true that Mohammedanism has the idea of the sovereignty of God; but it has no conception of God's Fatherhood. It is true that Hinduism has the idea of the immanence of God; but it has no idea of God's holiness. It is true that Buddhism thinks of our human life as transitory; but it has no conception of the great truth

that in this human life is the sphere where we are to do the will of God and achieve serviceable character. It is true that Confucianism sanctifies our human relationship; but it knows nothing of that great life which lies back of this veil of sense that hangs between us and the enduring realities. Only Christianity gathers up into itself all the good of all the religions of the world, balancing that good in just proportion, keeping it clear from all that is evil and obscuring and defiling, and connecting us with that which is good and true and all the truth and good the human heart requires.

(2) In the second place, there is good in Christianity that is not to be found in any of the non-Christian religions. What are the three great elements that go to make up religion? In his little book on the religions of the world, Principal Grant quotes from one of the Hibbert lecturers, to the effect that the three fundamental elements of religion are dependence, fellowship and progress. Every one of the non-Christian religions rests on the sense of dependence. They are afraid of the unseen powers, but ours is the only religion in the world that meets this deep longing of human hearts for fellowship with God and for steadily growing and unfolding life. And that is true because Christianity is the only religion that has a high and worthy and satisfying conception of God. It is the only religion that thinks of God as one, and holy, and good, and loving, and active. If there were time, I could take up each one of these five aspects of the Christian ideal of God and show how indispensable it is, and how absent each is from one or other of the non-Christian religions. And if Christians have the only good and loving and pure and active God, why are they not bound to share their so good God with all the world? What would you think of men who, in a time of utter famine everywhere, had abundant bread of their own and refused to share that bread with the hungering all around them? What you would be justified in thinking of them would be mild in comparison with what you would be bound to think of men who had such an idea of God as this of which I have been speaking, and who did not seek to give that idea of God to all His children throughout all the world.

Of course, men's ideas of sin and of salvation depend upon their idea of God. Sin is anything contrary to the will of God; salvation is participation in the life of God. What you think, therefore, about sin and salvation will be immediately determined by your conception of God. If your God is bad, then those things will not be sinful to you which would be sinful if your God were good. Our ideas of righteousness and unrighteousness hang absolutely on the character of our thought of God, and Christianity separates itself by the width of the whole world from every other religion, not only in its conception of God, but directly, and in consequence, in its ideas of what sin is and of what salvation is.

The Christian idea of service likewise is a unique and exceptional thing. Buddha used to say, "I am no man's servant." Now you may set that over against the characteristic word of Christianity, "I am in the midst of you as one who serves." Our idea of self-renunciation, of self-sacrifice, of self-surrender, our idea of love, our idea of working in behalf of those about us—all these ideas which are so obvious to us, are unique and distinct in Christianity.

Christianity, too, is unique in its idea of personality and of character. There are some great non-Christian religions that have no ideal of personality at all. They do not conceive of the individual life as standing alone, as responsible by itself for a life in God. And, of course, having no ideal of personality, they can have no idea of character, which is personality patterned after the perfect personality of Christ. In these regards, and I could go on almost indefinitely, Christianity has treasures of good that are lacking in the non-Christian religions.

And it is interesting—or it would be if it were not so pathetic—to see non-Christian religions acknowledging this to-day in the way in which they are slowly changing their character and borrowing as much as they can from Christianity. Not one of these religions is now what it was fifty years ago. Their moral ideals have changed. They have been slowly borrowing our

Christian conceptions, though they do not know it, for it has come about so gradually. But if you take any one of the non-Christian religions of to-day and compare it with what it was a hundred years ago, you will see the long distance that it has come in its effort to take over and incorporate into itself the ideas that only Christian society has, and that these religions only learn from their contact with Christianity.

(3) The third point is that there are evils in all the non-Christian religions from which Christianity is free, and these evils are wrought into their very fiber. In Mohammedanism, for example, there are the evils of war, persecution, slavery, fatalism and polygamy. Now, it does not need any argument to convince one that these are five great evils, and yet they are imbedded right in the sacred scriptures of the Mohammedans. Turn to Hinduism, and, without going in for any long array, there is the moral evil that penetrates that religion just as saffron tinges flesh and blood and bones. I remember when in Benares visiting the temple of the Rajah of Nepal. It is full of imagery that would not be allowed in this country. In India it is a sacred place. We came to the river bank where a Hindu priest was washing a small white cow. We stopped to talk with him, and he said:

"Sahib, give money to this cow."

"Why?"

"Because God is in this cow."

"But," asked my friend who was with me, "is God everywhere?"

"Yes; God is in all men and in all things."

"Always?"

"Yes; always."

"Even in their acts of sin?"

"Yes; at all times and in all things."

And of course, a doctrine of the absolute immanence of God in life that identifies all life with God must inevitably charge back on God the moral evil that there is in the world. So it is charged against Hinduism that in it is this ignorance of the lines of distinction between moral right and moral wrong. And there is also the great curse of caste. Now caste is written right into the texture of Hinduism. A man may believe anything he wants to and do almost anything he wants to, so long as he remains orthodox and faithful to caste. But caste is simply the absolute denial of human brotherhood and equality, a series of chasms running through humanity. And then there is in Hinduism, a characteristic of all non-Christian religions, the inequality of women. After all you may say about its beauties, Buddhism is still in two regards the most terrible of all religions. Miss Isabella Thoburn, the last time she was in this country, said that the worst thing there was in India, with regard to the status of womanhood, was the bequest to Indian life of Buddhism, which so many people here in the West think of as the gentlest and most beautiful of the non-Christian religions. Buddhism is the only religion in the world that declares a woman as a woman never can come to Paradise at last. The other thing that makes Buddhism the most terrible of all religions is that it believes that life itself is evil. Not only the moral wrong of life, but all sentient existence is evil in the eyes of Buddhism, so that perfect peace at last would be the absolute annihilation of all conscious existence.

And if you turn to Animism, do I need to ask you to think of anything more than the dread and terror which rest upon the poor fetish worshipers the whole world around? Do we need to go into the horror that fills the life of all the animistic peoples?

I will reduce all of this deficiency of the non-Christian religions to just one thing. I remember some years ago talking with a boy at the Hill School about some of his religious problems. He was in the last form, and he had reached the stage where he was having to begin his religious thinking for himself. He said, "Mr. Speer, I wish you would tell me why you believe that our religion is the one true religion. More people adhere to some other religions than adhere to Christianity. How can we believe, therefore, that our religion is the one true religion?" "Well, Mark," I said, "there is one answer to that question of yours, out of many that might be given, which ought, it has always seemed to me, to suffice for any gentleman, and that is that Christianity is the only religion in the world that forbids polygamy.

Every other either allows it, encourages it, or enjoins it. Surely, no more needs to be said." And surely no more needs to be said to you young women in regard to the superiority of Christianity to non-Christian religions.

Take the simple, indisputable fact of comparative religion that these great evils in the non-Christian religions of which I have been speaking run right down to the roots of them. They flourish under the very shelter and sanction of these religions. There are evils here in our own country, to be sure. In New York City to-day there are evils just as black and horrible as are the evils to be found anywhere in the non-Christian world. But they are not to be found in our churches. Our priests are not there to throw sanction over them. They are there in absolute rebellion against all the claims and authority of our religion. But these evils of the non-Christian world have woven themselves right into the very fiber of the non-Christian religions themselves, so that there are two great facts obvious all over the non-Christian world. On the one hand, there are men who have lost the sense of moral distinction simply because their religions have obliterated that sense for them. On the other hand, there are men who are superior to their religion, and I cannot imagine the lot of any country to be sadder than the lot of that land where men are better than their religion, where the common standards of men of honor are higher than the ideals of their religious faith.

(4) In the fourth place, the Sacred Book of our religion is in a class all by itself, entirely apart from the class in which the sacred writings of all other religions must be placed. I dare declare this, with regard to the moral tone of the Old Testament. We are often told to-day that there are passages in the Old Testament which we would not read here this morning, or which we would not read at family prayers. Well, Mrs. Ruskin did not find any such passages, and John Ruskin tells us he thanks God almost more than for anything else for the way in which his mother carried him through the whole Bible, word for word, not skipping one single passage in it. Compare these passages in the Old Testament with the Tojiki, the ancient sacred book of Japan, or with the Tantras of India, which the British Government will not allow to appear in an English edition, or with the second and fourth suras of the Koran, and you will see that the Bible belongs in the elevation of its moral tone, in a class entirely apart from that of all other sacred books.

You will see its difference, also, in the way in which it fits right down into common human life. The Mohammedans do not allow their bible to be translated out of the sacred Arabic tongue; the Hindus will not allow the women to read their sacred scriptures. It is declared in the Code of Manu, one of the most sacred of all Hindu books, that the Brahman must shut his sacred writings when he sees a woman coming, lest her shadow fall across and pollute the page. Our Christian Scriptures are the common book of the world.

Or consider the practical living consequences upon life. Somebody has said that the translation of the Bible into the language of any people is like building a railway right through the national intellect. No other book has ever done for the common life of the people what the Bible has done. The liberties of the world, the highest ideals, the purest longings, the best fellowships, the finest social endeavors, have grown out of the Bible. You cannot say that with regard to any other sacred book. Our sacred writings separate themselves by the width of the world from all the sacred writings of the non-Christian religions.

(5) In the fifth place, Christianity is in kind different from all the other religions of the world. I have been speaking of Christianity as though it were a religion just like the other religions, only superior to them. But that is an entirely inadequate and misleading way to speak of it, for Christianity is not a religion at all in the sense in which these non-Christian religions are so described. Mohammedanism, for example, is the religion of a book; Buddhism is the religion of a method; Hinduism is the religion of a social system, Confucianism is the religion of a political philosophy. Now, Christianity has a Book; Christianity has a moral method; Christianity indicates social ideals; Christianity breeds political theories; but Christianity is not these things. Christianity is a personal

relationship. It is not a religion at all. It is a life lived inside a life. It is an interesting thing to note that Jesus Christ never used the word religion. The idea of a religion as a body of information, as a method to be pursued in ethical behavior, is, I repeat, nowhere found in the New Testament. Christianity is not a religion in that sense at all. It is a living and personal relationship.

Now none of the other religions are that. Mohammedanism comes the nearest to it, because its two great foundations are, "There is no god but god, and Mohammed is the prophet of god." But Mohammed never said, "Except you eat my flesh and drink my blood, you have no life in you." He never said, "I am the light of the world; I am the true vine, ye are the branches." And Confucius and Buddha and the other great religious teachers never dreamed even of speaking in such language as Mohammed used. But our Lord defined His religion as a living, personal relationship supernaturally construed. It is not only listening to a message spoken by a teacher who died; it is not trying to emulate the example of a great man who lived once and then passed away. That is not the sense in which Christianity is a personal relationship. It is a personal relationship in the sense of binding our lives to-day with a great personal Life that is here to-day, the relating of our lives to God in Christ and Christ in God. In that way Christianity speaks in a language that no other religion ever thought of using, with ideas that are unique to it.

(6) Yet once more. All the other religions of the world, as the years go by, drift further and further from their great primitive ideas. At the beginning almost every one of the great non-Christian religions was, I would venture to say, a worthy, high-minded impulse. One would dare to say that of the first years of Mohammed's life. But as the years have gone by that original impulse has subsided, the high ideals have become obscured, the chasm between the real and the dream has grown wider and wider. The non-Christian religions have had in them no self-reforming power. Christianity is fundamentally different from them in this regard. There have been days when Christianity has fallen far short of its original and primitive ideals, when Christ Himself had become almost a dream to His disciples, and when the original moral impulses had too largely subsided; but there has been in Christianity always the power of its own self-renewal, and I dare say that Christianity is to-day more as Christ would have it be than it ever has been in any other day of its history, and more and more, until the end, the living Christ, Who is in His Church, is going to work out His purpose towards His own consummation and perfect triumph at the close.

It is not so with the non-Christian religions, and for two reasons. It is not so, in the first place, because they are morally untenable and a religion that is morally untenable cannot increasingly dominate the life of man. As more and more the non-Christian world comes in contact with the ideals that Christ introduces into humanity, increasingly is it going to repudiate its old moral conceptions. They cannot stand the shameful exposure that is thrown upon them by their mere contact with the blazing purity of Christ. And the other reason is that all the non-Christian religions practically are statutory religions, not living ones. You know what the Koran is—simply a set of laws that grew out of the pastoral life of Arabia in the seventh century. How can that list of laws speak to all the life of humanity to the end of time? How careful, on the other hand, Jesus was never to put anything in the form of a rule. "If thy right hand offend thee, cut it off"; "If thine eye offend thee, pluck it out." Why did Jesus talk in language like that, except that He was resolved that His words never would be reduced merely to literalistic legislation. He was resolved that His disciples always would see that He came to give them a living principle, an abiding immortal Spirit Who was to control and shape and adjust their lives. That is why Christianity is the only religion that can live and go forward in the onward movement of mankind: it is a religion that is not a body of statutes, a code of enactments and laws, but the communication of a living Spirit, the commitment to men of a great abiding principle, even the very life of God within their life.

Now, I have only begun to touch the

points of contrast and comparison between our religion and the other religions of the world; but I leave it with you as to whether enough has not been said to make it clear that our religion is not as these other religions are, and that we are not only justified but obligated to go out with it as the one true and living and adequate faith, and to secure for it the absolute domination of all the life of the world. I can gather it all up in just one concluding contrast. These other religions are at their best just the striving of man's heart after God. Some of them do not claim to be anything more than that. But Christianity is the quest of God after human hearts. It is the love of God come down to seek men. It is the Father's own Son become incarnate in order that He might find, as the Shepherd, His sheep and bring them home. So that those who are not willing, in obedience to the commission, in loyalty to their experience, in compliance with the simple facts that emerge from any study of the world's present religious life, to go with their faith to the rest of the world, are *withholding the world's faith from the world.* For Christianity is not our religion. We did not think it out. We did not make it. We did not discover it. Christianity is ours only because it is everybody's. It came to us only because it came to the whole world. Christ is our Saviour simply because He is the Saviour of the whole world. For us not to give our religion to the rest of the world is to withhold its own religion from the rest of the world. For this faith of ours is every man's faith. This Lord of ours would be every man's Lord. Shall we make Him so? To withhold Him from His world is to withhold also the world from Him. Can we call Him Lord Whom we are not willing to have become the Lord of all who belong to Him and to whom He belongs?

Chinese Delegation to the Northfield Student Conference, 1913.

"NO ROOM IN THE INN."*

Rev. J. Stuart Holden, M. A.

The great pathos and tragedy of our modern life is that so many of us are content to be without that personal fellowship with the Lord Jesus which is the whole theme of His Word, and the entire meaning of His message to us. To be content with anything less than this great and wonderful gift of His love, which invests all life with true worth, is the crowning mistake of any life.

I want, then, as God shall help me, to explore with you at least some of the causes which so successfully and disastrously operate as to make us satisfied to live without Jesus Christ. I want, also, to bring you to that place where you shall be willing that Christ, Who claims the first place in our hearts and lives, shall begin to get it. For there is a place of surrender to Him, of submission to His holy will, of response to His wonderful love, to which He seeks to bring us, which shall be for every one of us the beginning of the life which is life indeed—abundant, fresh, influential and God-glorifying.

Will you turn to what I regard as the most pathetic sentence in the Scriptures: "There was no room in the inn."

The circumstances you will readily recall. The Son of God came in solemn simplicity from heaven to earth to accomplish the work of redemption. He sought a place of birth, but none was available to Him in the abodes of men. The little group of Galilean peasants came to the village caravanserai at Bethlehem only to find that every apartment was occupied. There was no accommodation for such as they were—poor and uninfluential. For it was a time in which many other visitors of far greater importance were in the town, and rooms were at a premium. So because there was no room in the inn they were put into the stable. And there He was born; and the manger was His first cradle. Is it not pathetic to think of the awful mistake the people of Bethlehem made that night? Does it not seem incredible, in the light which is now cast upon the whole circumstance, that such an error should be perpetrated? It is pathetic, indeed, to think that men and women could make such a mistake, when the Lord of life and glory knocked at the doors of the world for the first time. And yet it is true that this is the only answer the world gave Him in that day: "No room!"

Now that answer in all its pathetic sadness and strangeness is prophetic. It pictures Christ's treatment right through His life at the hands of the world He came to bless. How true was it in the days of His flesh that there was no room for Him! No room in religious, political, social or individual spheres of life for Him Who was the Lord of all! How true subsequently in all the ages in which He has come to men knocking at the door of their hearts, making His rightful claim and demand upon them, seeking the government and possession of their lives! How often have these Bethlehem circumstances been actually reconstructed in all their essentials; and how often is this verdict recorded: no room for Jesus Christ!

Now let me point out that there is a likeness and a difference in the Christ Who came to Bethlehem and the Christ with Whom we have to do—the Christ Who comes to our hearts every time we hear His Gospel, Who draws near in all the providential arrangements of our lives, Who seeks to make Himself known in all the seen and secret experiences which go to make up life. There is a likeness, for He is the same Christ, making the same demands and asking for the same fellowship which was then denied Him. There is a difference also, and it is a difference which only intensifies and makes our responsibility heavier than was theirs who first denied Him room. For we know Him as they could not. We know Him in all the light which His Word and which all subsequent history cast upon Him. We know Him, too—and this is our weightiest

* Delivered at the Northfield Young Women's Conference, July, 1913.

responsibility—in the claims which are set up eternally by the Cross of Calvary. We know Him as the One Who died for our sins and rose again for our justification; and Who is now the living, loving Lord, "the same yesterday, and to-day, and forever." Yes! We know Him as they could not; and this knowledge of ours only adds to our responsibility, and emphasizes the urgency of hearkening attentively to such things as He shall say to us.

We are accustomed to call ourselves Christians, because we have been born in a Christian country and because we have been brought up to accept certain things we call Christian beliefs. But, as a matter of fact, we are not Christians at all if these words are in any degree true of us—that we have no room for Jesus. For true faith is not merely something which we believe. It is rather something to which we relate the whole of life as a consequence of believing. Faith is not a mere mental assent to propositions or facts concerning Christ. Faith is self-surrendering union with the Christ about Whom we believe these things. And I say again that this is the true test of life, yours and mine: What place have we deliberately assigned in our lives to the government of Jesus Christ? That life, I care not how brilliant, I care not how full of other things, is empty and bare and unworthy if Christ has still to say of it and to it, "Behold, I stand at the door." Oh, believe me, this is the only criterion of judgment which is worth consideration: Is Christ on the threshold or on the throne? Is Christ crucified afresh by our rejection of Him, or is He crowned by our devotion, our love, our obedience?

Now, let us get back to Bethlehem. What was the cause of this tragedy? How came it that they had no room for Him except such as was found in a stable? Let me say at once that I do not believe it was any hostility. I do not believe they meant to offer Him any indignity. I do not believe it expressed a studied rejection of His great claims. It was mere preoccupation. They were just too busy to have anything to do with that little pilgrim party which promised so poorly from the material point of view. It was a time when every available accommodation was called for, so that the people of the inn were too busy to recognize that here, at least, was a claim upon their human sympathy, which in their less occupied moments they never would have denied. And so Christ was merely crowded out. It is literally a fact that there was no room.

And it is just the same to-day. I speak to you with a sorrowful consciousness that these words are actually true in some lives here. But I do not believe for a moment it is because you intend finally and ultimately to reject Jesus Christ. I do not believe that you wish to show any indignity to Him, or to express any unbelief in His Word and claim. But you are just preoccupied. Every chamber of the soul is so filled with human interests that there is little time for Christ. There is no vital interest in Him. There is little, if any, room for Him. And this is so simply because your time is demanded by a thousand other things, your interest is drawn off in a thousand other directions, your life is crowded to the full with possessions and pleasures, until there is no room for the Saviour—except in the stable. Did we but know it, such preoccupation is merely decorated poverty. Forgive me if I seem to be wearisomely repetitious in this matter, but I want you all to realize this: that if you are so preoccupied as to have no room for Jesus Christ in your life, then your life is a failure, and is foredoomed to a far greater because an eternal failure. This is the test of everything: room for Christ!

Let us think of some of the common causes of this fatal preoccupation which characterizes so many lives. And let us think of them with a view to resolutely dealing with them as we discover their unsuspected existence in our lives. Firstly, and perhaps most widely, is it true that *a tyrant world* preoccupies us and enchains all our perceptions and powers. When I speak of the world in this connection I use the term to express that spirit which rules in the majority of men's minds, and dominates their interest, claiming their life-power for other and unworthier purposes than the glory and service of God. It is not an exaggeration to say that those who come under its spell and tyranny cannot have room for Jesus Christ in their lives, for it is entirely true to say that the world—in its customs, its conventions, its commerce, its ideals, its standards—has no

room for Christ. It is not bitterly nor blatantly opposed to Him; it is not violently nor blasphemously unbelieving. It is simply fully occupied with things which profit not because they are not, and cannot be, related to the will and government of God. The world gives itself over to things which are insufficient and unworthy. Over how many homes that you know would it be perfectly true to write, "No room for Christ here!" over how many theaters and places of entertainment, "No room for Christ here!" over how many shops and offices in our great cities, "No room for Christ here!" And these are the centers of the world's life—its domestic concerns, its social amenities, its commercial correspondences. And these are the preoccupations which exclude the Son of God from His own. For the world as such does not want Him, perceiving only too clearly what must be the manner both of His coming and His company. There is no room for the Divine Disturber, for that is what Christ necessarily is.

You remember how of old He came to the Temple, the place dedicated to the worship and service of God, and there found perfectly lawful things in an unlawful place. Then, just because He was Who He was, He made a scourge of small cords and drove out the unlawful things from the Sanctuary of God, incurring the enmity and opposition of those whose gains were interfered with. And He does this same thing to-day. I tell you plainly that it is not all peace and joy and ecstasy to come into fellowship with Jesus Christ. It inevitably means disturbance. It means even in the brightest life the whip of small cords—always wielded, remember, by the Hand which bears the print of the nails. It means certain exclusions and subtractions from every life; for Christ comes to make us good and pure and holy; and this transformation cannot be effected without displacement of many things, and readjustment of many more. This is why the world has no room for Christ. And it is the spirit of this tyrant world which so subtly, but entirely, enfolds and holds us that it is true of many here to-day—they have no room for Christ. The tools and toys of life, its duties and delights, its pursuits and play, these are the things which, quite lawful in themselves, become unlawful when they crowd out Christ from the inner kingdom of your life, which He died to redeem, and which cost Him His blood for the purchase.

May I suggest another cause? Not only a tyrant world, but *a dominant passion* also makes it true that in some to whom I am speaking there is no room for Christ. There is a controlling passion which is governing and coloring and influencing the whole of your inner being, so that you have no desire for the company of Christ. Do not misunderstand me. That word passion has come to have a sinister meaning which it does not always rightly carry. The passion to which I refer may be a perfectly pure thing, not at all necessarily coarse or evil. For instance, I know one who has such a passion for study; and it is quite possible to crowd Jesus Christ out of the life simply by the place allowed to intellectual ambitions. I know another who has such a passion for art, to which she is giving her whole time and strength in order that she may attain to some artistic standard and goal which she has set before herself. In some life here it may be there is some such dominant passion for sport, or music, or society—things having a real and legitimate place in the scheme of every well-ordered life. But such things may and do become overlaid with evil, and are unhesitatingly condemned, despite their moral quality, both by conscience and by the Word of God, when they are allowed to become so dominant as to crowd Jesus Christ out of life. A passion for anything which demands the devotion of the whole being is the disguised enemy of the Lord of Love. Seen in this light the fairest things are recognized as evil in intent and essence. Perhaps their greatest evil is that they tend to become despotic. The one who yields herself to these things is perilously apt to come entirely under their dominion. Do you remember what the psalmist said about the idols and those who make them? Describing the idols as having eyes which see not, and hands which handle not, he goes on to say: "They that make them shall be like unto them; yea, everyone that trusteth in them." They that make them become like them! That is the evil in these things. They somehow transform us into their own likeness, deteriorating our lives as they divert our best energies from that

for which we were created and redeemed. Our very capacity shrinks to the size of the thing upon which we set our love and devotion. And the tragedy of many a life is this, that idols—such as I have mentioned, and a thousand other things which might be mentioned—tend to become ideals. We come to think there is nothing in life worth living for except the idol—except study, except sport, except social position and pleasure, except money getting, except those things which have become so utterly desirable to us that they have crowded Jesus Christ right out.

Possibly some of you have read the biography of Charles Darwin. Darwin there makes one of the most interesting and one of the saddest confessions that ever man made. In his early days he was devoted to the poets, particularly Shakespeare. With the growth, however, of his scientific instinct and consciousness he found himself with little time for the enjoyment of poetry. His scientific study absorbed his whole life; and thereby he made those contributions to the knowledge of the world which are a part of our permanent enrichment. Then, in the evening of his life, when he was able to take leisure from scientific work, he turned again to the poets who had been the companions of his morning days, and he records his experience in some such words as these: "I had lost all power to appreciate them. Shakespeare had no message for me. I found myself utterly unable to understand how I had ever enjoyed that kind of thing. And I sadly turned away from them, knowing that for me they were without a voice." He had no quarrel with the poets, mark you. There was no violent rejection of the things they said to him. But his capacity had shrunk to the measure of the thing he loved; and an atrophy of his capacity of appreciation had set in, though once it had been as one of the lamps of life. And Ruskin's experience but serves to illustrate this vital principle: that absorption in any one thing tends to destructive despotism, until it has killed every other affection and appreciation. This is what I mean when I say that a dominant passion for anything at all may exclude Jesus Christ from our lives, and exclude Him to our eternal impoverishment.

I have only time to mention one other aspect of this same thing. There is in some lives *an unsharable secret* which is the cause of the truth of these words, "no room for Christ." I mean that there are hearts which are filled with intimate concerns, concerns entirely their own, of grief, or gladness, or loss, or love, or, worse still, of things that cannot be uttered because of their blackness. There are unspoken and even unformulated hopes and desires, secret to all but one's own consciousness, which are strong enough to exclude Christ. A girl from one of our colleges came to me the other day in London and said, "I have come to positively hate Christ." I said, "What do you mean?" She answered: "I don't love Him, and I don't want Him. He has disturbed and destroyed all my happiness. My whole life is wrecked, and He could have prevented it if He had been the loving Friend you say He is." Why was it? Because one whom she loved and with whom her life was to be bound up had been taken hence. She had an unsharable secret of the sort I have mentioned; and in turning her back upon Jesus Christ and allowing her grief to exclude Him from her life, she was depriving herself of the friendship and fellowship of the One Who would have interpreted her grief, and shown it to her as a part of the great love and purpose of God.

And what is true of our unsharable secrets, griefs and burdens is true also of our secret loves, our expectations and hopes of happiness and bliss. We need Christ to interpret all these or we shall miss their true meaning and lose the real good in them. How strange, then, it is that these very things which can only be understood or realized in His fellowship should be the causes of His exclusion from our lives! No room for Him because we think He has no sympathy with our deepest concerns! Oh, that you might know just how much He does sympathize and care!

These are some of the causes. It would be possible to speak of many others, of course, but perhaps I have said what will help you to examine your own lives. Be honest and sincere with yourself, and resolutely face the facts as you discover them. And if conscience replies in unmistakable terms of self-condemnation, then bring the

usurper into His presence. He stands at the door of your heart and knocks. Weigh the claims of that one thing, whatever it be, against the eternal claims of the Other. There is no other alternative for any of us. The choice is still between Christ and Barabbas—and Barabbas is always a robber. Christ comes to enrich; but Barabbas, however fair and winsome he seems, comes to impoverish and to destroy. And yet we have no room for Christ! Think back again for a moment to Bethlehem on that wonderful night. How near that innkeeper and those around him were to an angel-heralded miracle, and how unconscious they were of it! There in the stable yard of their house was the King of Glory in disguise. That rude stable, which had hitherto been but a place of beasts, having all the noisomeness of such places, was by His presence there, in one moment of time, transformed into the very focus point of the world's light and life. That which was a stable yesterday is to-day a sanctuary, because Christ is there. And, believe me, in this Conference we are very near to the same transforming miracle. It will be the pathos of eternity if any of us fail to recognize it—if the girl who sits on the next seat to you, who occupies the next dormitory, comes to know Him and you miss Him; if she yields her heart and life to Him and you turn from Him and never find Him. Why not make room for Him to-day? If your heart is like a room crowded with rubbish, get rid of that rubbish and make room for the Redeemer. For He loves you beyond all words, and longs to possess the life He purchased so dearly. "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in"—never to depart! "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent."

NORTHFIELD YOUNG WOMEN'S CONFERENCE, 1913—NEW YORK DELEGATION.

"WHERE IS THE GUEST-CHAMBER?"*

Rev. J. Stuart Holden, M. A.

The message of yesterday links itself to the one which I bring you to-day, and is its continuation and correlative. I want you, therefore, to bear in mind those things about which we then thought together, for they were in the nature of preparation for this further word in which Christ's claim and call are again brought home to our hearts. For the significant meaning of that question which Christ directed to the anonymous disciple in the city of Jerusalem, "Where is the guest-chamber?"—or according to the revised version, "Where is my guest-chamber?"—is by no means exhausted by its original use. It is as truly a message to us to-day as it was on that day so long ago; and I am anxious to help you to appreciate its personal bearing and to respond rightly to its implied demand. For it is just Christ's reiterated desire for the possession of these our Blood-bought lives.

In order to a clear understanding of the Master's query let me remind you what the guest-chamber was. Usually it was the best room in the Jewish household. Hospitality was enjoined upon the Jews as a part of their religious duty. If you read the ordinances prescribed for them in Leviticus and Deuteronomy, you will see that careful provision was to be made by each individual family for the stranger or sojourner. And in every house there was a room set apart for the use of guests. The quality of the room, of course, would vary with the instincts of the individual. The devout and generous man would interpret the commandments literally, as an expression of his faith and obedience; while the unloving and selfish man would make but grudging provision. But in every household there was a well-recognized guest-room.

Now this man, the use of whose guest-room Christ asked for, had somehow come into touch with Him in the earlier days of His ministry. When or how we do not know, nor do we even know his name. He is one of those men who, while he stands out as a conspicuous example of faith and of love and devotion to Christ, is eternally anonymous. But somehow he had come to know Christ and to love Him. How do I know this? Because when the disciples come to his door on that Passover evening and speak about "the Master," he at once recognizes that there is only One to Whom the term applies. His heart leaps up when that word is mentioned—"the Master"! On some earlier day he had met with Christ, had heard His word, had apprehended and accepted His self-revelation, and had realized that He was his Saviour, the One to Whom he owed everything. For had He not opened heaven to him in the revelation of His Father's love? It may be that Christ and this anonymous disciple had met frequently all unknown to the other disciples; for the Master knew many whom they did not know. At any rate, Christ was well acquainted with the ways of this man's household.

How do we know this? Well, He said to His disciples, "Go into the city, and you will find a man bearing a pitcher of water"—an unusual thing this, for, as you know, water-carrying was ordinarily the work of the women of the household. Christ said, "You will find such a man at such an hour, and if you follow him he will lead you to the house of one who is My friend and who will receive you in My name." We may conclude that he was a disciple whom the other disciples knew nothing about. For some reason he had not entered into fellowship with them. He was just an isolated man in a great city who had come to know Christ and to love Him. And Jesus knew him. And, by the way, this is one of the winsome attractions in our Lord. Just as He knew about the details of this man's household, so He knows all about us. He knows our heights and our depths, our glory and our shame, our strength and our weakness. There is not one thing in the management of our lives—nor, for the matter of that, in their mismanagement either—with which He is not intimately acquainted, and in which He is not closely interested. He knows and

* Delivered at the Northfield Young Women's Conference, July, 1913.

understands and makes generous allowance for everything. You may be entirely sure of this, that in coming to Christ you are coming to the One Who cannot misjudge you, as others so often do.

Now the inference is that this man, in one of his quiet talks with Christ, had offered Him the use of his guest-chamber whenever He wanted it. I can hear him say: "Master, you are a homeless Man. You have no place of Your own. I heard You say once that the foxes have holes, and that the birds of the air have nests, but that the Son of man has not where to lay His head. Use the guest-chamber at my house whenever You want it. It is Yours under all circumstances and at all times. Indeed, I will keep it entirely for Your use, so that all You need do when You want it is to come." Thus when the two disciples came with Christ's message, "Where is My guest-chamber, the chamber you promised Me, the one I accepted as the proof and expression of your love?" the man was ready to fulfill his promise and to minister to Christ.

Now you see why I have brought this message, following, in such complete contrast, on that of yesterday. There was the place where there was no room for Christ; here is the place in which there is a room, ready, furnished and prepared, at Christ's disposal, because, unlike the preoccupied folk at Bethlehem, this good man of the house knew Him, loved Him and desired to serve Him. All this, of course, is an illustration, just as the story of yesterday was an illustration. It is illustrative of things that intimately concern you and me. I cease talking now about that man in Jerusalem, to point out to you the applications of the truth of this story and its present significance, in order to help you do just what this unknown disciple of Christ did.

First of all, it is an illustration of the demand which Christ always makes following upon our acknowledgment of Him. I am certain that you are not acknowledging Christ for the first time in coming to this Conference. There is not a girl here, however frivolous she may be regarded by her school-fellows, who has not had her quiet thinking-times, her secret meeting-place with Jesus Christ. It has not always been in church, nor in meetings like this. Sometimes it has been as you walked alone along the busy city street, and your heart has ached for you knew not what, and you have breathed out a prayer to Him. At times it has been when all around seems to have gone wrong, and you have felt lonely, or homesick, or heartsick, or overawed at the vastness of life. And you have met with Christ there and then, and have said to Him, "O Lord Christ, I do believe in Thee, I do trust in Thee, I do look to Thee." Yes! We have all at one time or another made some such acknowledgment to Christ of our faith in Him. We all believe in Him. We know Him for the Son of God, for He has come very near to us again and again. We believe His word, not merely because we have been told it is His word, but because it has found us again and again in the place of our need. And when we have expressed our faith, whether secretly or in concert with others, we have really meant it. And Christ takes us at our word, and responds to our acknowledgment of Him, whenever and however it has been voiced, by some such demand as He made to this man in Jerusalem: "Where is My guest-chamber?" He says to us in effect: "If you believe that I have redeemed you with My precious blood, then yield to Me the life which is rightly Mine. Give Me My crown rights, as your King, Who is your King because He is first your Saviour." This is the real meaning of those words of His which come to us in so many ways and by so many voices—like the melody which runs through all the variation of time and tone and tune in some beautiful sonata—"Give My thy heart! Where is My guest-chamber?" And our answer is the attestation of the reality or unreality of our faith. Do not make any mistake about this matter. That one is not a true Christian who is content to merely believe all the propositions and statements of God's Word and to assent to the articles of the Christian creed. But the one who gives Him the guest-chamber; she who surrenders to Him, gladly and fully, the highest, the supremest place in her heart; she who holds all she is and has as a sacred trust for the use of the Master Who redeemed her—she is a true Christian.

I like to think of this man as giving to Christ not the smallest and meanest room

in his house, not something which could not profitably be put to other use, not some chamber which he did not need for himself; but the best he had: "a large upper room, furnished and ready." And that is what Christ wants of you: the large upper room of your life, furnished with all the gifts of your unique personality. He wants your powers and capacities, all those aptitudes of which you are consciously the possessor, and which go to make up—you! Christ wants them all. And you can give Him to-day that which will gladden His heart, and strengthen His hand, and help Him to accomplish His purpose in the world, by doing just what this man did, by giving Him the best, by giving Him all.

As I have said, Christ's voice comes to us again and again, sometimes direct, sometimes through one of His disciples, but always reiterating and reëmphasizing this same demand. How is it that so few hear it? And how is it that those who hear do not always act as though they heard? I remember reading some time ago of a talk a man had with his little son one Sunday when they were looking at the pictures in an illustrated Bible. Amongst them was a reproduction of Holman Hunt's "The Light of the World." You know it well—that picture of Christ standing outside the closed door of a house. The hinges were rusty, the portals were overgrown with weeds and ivy, and the Suppliant Whose hand knocked seemed to get no response. The father told the little boy the story it portrayed—of Christ standing there and knocking, seeking admission.

After some thought the little boy said, "Father, did He get in?"

"No; I don't think He did, son."

"Why didn't He get in?"

"I don't know why. But I am sure He didn't."

"Was it because they did not hear Him knock?"

"I don't know, boy. I don't see quite how they could help hearing Him."

The little fellow thought for a while, and then said: "O father, I think I know! They must have been living in the cellar. That's why they didn't hear Him!"

We smile at the child's explanation; but as we think about it we stop smiling, for we recognize the truth of it. Yes! That is why a great many people never hear the voice of Jesus. They are living in the cellar, in the lowest things of life—for self-gratification, pleasure, sport, money-getting and money-spending and the like! Oh, let us all make quite sure of this, that we are not living down in the cellar, or away at the back of the house, lest when Jesus comes to us saying, "Where is My guest-chamber?" we are unable to recognize His voice.

The second thing I want to point out to you is this: the whole incident is a wonderful illustration of the fact that Christ accepts what love puts at His disposal. No one ever says to Him, "Lord, take my life," whose life He does not take. No offer is too unworthy or small, if only it is full and complete. No guest-chamber is offered to Him with all the sincerity of a loving heart which He does not accept and use. I dare say that this man in Jerusalem wondered why it was that after he had offered his room to Christ, Christ seemed to take no advantage of the offer. Days and weeks went on. He heard of Christ being here and there, carrying on His wonderful work; but it seemed as though He were not coming at all to claim the room that had been put at His disposal. It was easy to give it to Him, but hard to wait and wonder if He would ever come and use it. It may be that you have some such feeling to-day regarding Christ's acceptance of your surrendered life. You believe in Him. You have said to Him in a vague and yet not unmeaning way:

> "Take my life and let it be
> Consecrated, Lord, to Thee,"

and yet nothing has seemed to happen. You have had no call to service. You have heard of other girls whose consecration has led them into a life of definite activity for Christ, but He does not seem to have taken possession of that which you offered; and you have perhaps come to the conclusion that Christ has not taken you at your word. It seems to have meant nothing to Him, and certainly it has meant little to your own life—this profession of your faith in Him. So you are perplexed and uncertain, and not happy about it. Now, if you are feeling like that, if you have no consciousness of Christ's nearness and no assurance of His possession of you, let me say just this word to you: Hold fast

to that promise you have made to Christ. Never take back what you have offered to Him. Never doubt but that when you said to Him: "Lord, I trust Thee; I love Thee; I want Thee to possess me," He did accept and seal you for His own. Henceforward you must write across the whole area of your life: "Not my own! Bought with a price." And be assured of this, that the day will come when the Master will send some disciple of His who shall say to you in His name, "Where is My guest-chamber?" in such a way as that you shall know that your supreme hour has come.

How glad that man must have been that when the city was full of pilgrims he had never let that room out for gain, had never occupied it himself, nor taken out from it the comfortable plenishings with which he had made it ready for the Master! How happy he must have been that day that he had resisted all such temptation and had silenced all misgivings by saying often to himself: "That is the room that belongs to the Lord Jesus; and I believe that some day He is coming to it!" And He did come! And when He came, Christ said, in effect, to that man, "You see I have been depending on you all the time, and I knew you would not fail Me." Then it was that the man found he had done an infinitely bigger thing than he had even conceived when he gave up that room to Jesus. Look at it again. One moment it was but the ordinary guest-chamber of a Jewish house; the next it was the throne room of the King of kings. In that room Jesus spoke words the like of which He had never spoken hitherto. In that room He declared Himself to be the True Vine, with all the precious promises bound up with that revelation. In that room Jesus, knowing that He came from God and went to God, more than at any time declared His kingly Divinity when He took a towel and girded Himself to wash the feet of His disciples. In that room He took the common cups and plates which formed part of its furnishing, and made them the vessels of the First Sacrament. From those plates He distributed bread as the token of His broken Body. Out of those common earthenware cups He poured out the wine as the symbol of His own shed blood. To that same room He came again after His resurrection. From that room He sent His disciples into all the world to preach the Gospel. Upon them as they gathered there after His departure He sent the Spirit at Pentecost. That room became the most God-used room the world has known. Oh, what honor for the owner of it! Oh, what a glorifying of that guest-chamber with its common household utensils! The man, I say, found he had done an infinitely bigger thing in yielding his possessions to Christ's use than he had dreamed when he did it.

And so it is always. Not one ever said to Jesus, "Lord, come and occupy the guest-chamber of my life," who did not find just what this man found. The possible influence of a surrendered life is positively incalculable. He will take the common things you have, if they are given as your best, and He will multiply their use beyond anything you have thought possible. He will take this life of yours and make it His palace. He will speak to others through your lips the words of the King. He will take all your capacities, your talents, your powers and will use them in His service to bring blessing to other lives. Think of it! Your brain to think His thoughts after Him; your hands to carry out His behests and to distribute His abundance to poverty-stricken lives! All the powers of your redeemed and consecrated womanhood shall henceforth manifest Him in ways that shall attest His reality to those in your own circle who otherwise would miss Him. What an honor for you! And what an incomparably richer and worthier life than one which is merely lived for social pleasure and worldly joy!

I like to think of this man who gave our Lord the room and the other necessaries for the Supper as himself not even being present. He stood perhaps outside, and brought in the cups and plates as they were needed. It seems as though when he gave his room to Christ there was nothing more he could do, and Christ needed nothing else. He was hidden, and was content to be hidden so long as his Master was served. This is the joy of love, that it finds its abiding satisfaction, not in being ministered unto, but in ministering. And this is the true glory of life, so to serve Christ as to be lost sight of yourself. There is no higher honor than this: that in your life Christ is magnified, and you

yourself invested with permanent anonymousness, like this good man of the house. And if you similarly give to Him the first place in your heart and life how gladly content you will be to do all in your power to make it easier for the Lord Jesus to carry on His work of blessing other lives and of bringing them into His holy fellowship!

As I have tried to outline this story I have tried also to interpret its meaning. To each one of us comes again the question: "Where is My guest-chamber?" And it seems to me there are three possible answers. May God help you to give the right one to-day! There is the answer we thought about yesterday, "No room for Thee." God grant we may never again give Him that response! There is the answer which many have given hitherto when, as He has said "Where is My guest-chamber?" we have shown Him a small room, ill-furnished, perhaps not furnished at all, dirty and unprepared. We have offered Him just a tiny space of our lives that seems to be of no use to anyone nor for anything. God grant that we never again give Him that answer! The only other alternative is the large room, furnished with all we have and all we are. And He will take it. But remember this, that if our best is not worthy of Christ, and it certainly is not, anything less than our best is not even honest. Oh, that we might say to Him now:

"Come to my heart, Lord Jesus.
There is room in my heart for Thee!"

For then the life of miraculous multiplications will begin, and to a degree which none here can calculate all the ends of the earth shall see the salvation of God because of His coming into your life. The Lord help you to make such a response, as that when some day you go into His presence and say to Him, "Lord, where is the guest-chamber in which I am to spend eternity with Thee?" He will answer, "Come, ye blessed of my Father, inherit the kingdom, inhabit the guest-chamber, which I went away to prepare for you!" And so shall we ever be with the Lord.

"HE COULD NOT BE HID."*

Rev. J. Stuart Holden, M. A.

On Thursday we spoke of the exclusion of our Lord Jesus Christ from the preoccupied life, and yesterday of the consecration of the believing life to Him. I want now to take you a step forward for two reasons: Firstly, that you may have no doubt but that Christ has come to you, and that you henceforth, in a new and altogether unthought-of way, are His and His only. Secondly, I want to help you comprehend something of the great purpose for which He has come to you in this wonderful way. For—and this is the paradox of the Christian life—while it may begin by a selfish consideration of one's own soul-needs, it inevitably goes on to an eternally unselfish concern for the soul-needs of others. The Christian life is a personal relationship with necessary social consequences. It is always in the nature of a governing relationship upward with a great reach outward, and these two things cannot be separated except at great loss to ourselves. I want, therefore, that we shall have our personal assurance made as sure as God can make it, and then that we shall understand the purpose for which He bestows all this great love upon us.

"He could not be hid!" These words are as it were a little parenthesis in the Gospel story, which is more than an ordinary explanatory note of the occurrence which is recorded. For it is entirely descriptive of the character and nature of our Lord Jesus Christ. Here it forms part of the story of Christ, weary with His toil, betaking Himself to a desert place, endeavoring to get away from the crowding folk who were always pressing upon Him, seeking the quiet of the desert in order

* Delivered at the Northfield Young Women's Conference, July, 1913.

to have communion with the Father. But while there a woman came to Him asking that He would heal her daughter. And then as part of the record comes this parenthesis, "For he could not be hid." There was something about Him which enabled every chance passer-by to recognize Him for what He was. And hence these words may well serve us as an indication of the nature of His presence Who is "the same yesterday, and to-day, and for ever."

Indeed, it is not too much to say that they give us an insight into the character of Christ's work in the kingdom of our surrendered lives, which, if rightly understood, will do just these two things I have mentioned. It will, first of all, give us personal assurance that we are His and He is ours, and that is the foundation of everything. Then it will give us a comprehension of that great purpose for which He has redeemed us and come into our hearts.

"He could not be hid." Think of His life on earth, of the days of His flesh. How true this word is—and how surprising! When we think of the obscure human origins of Christ, of the humble associations of His life, of the social obscurities which characterized Him, of the startling absences of anything like self-advertising in His work, of the influential animosities which He incurred, and—perhaps chiefest of all—of the unstable friendships which He contracted, we wonder more and more how those words could be true, "He could not be hid." For lowly birth, obscure and mean surroundings, strong enmities and weak friendships are the very things that in the case of any other one than Jesus would eternally hide and obscure him. And yet, right through His life, you know how true this word was. Despite these things, the poor and those in want came to Christ. Despite these things, the rich and highborn, too, came to Him, to talk with Him of what they had heard Him say, to question Him concerning the deepest depths in their being. Despite these things, the lepers saw Him. Nor could He be hidden from the poor woman who had fallen as low as ever woman can fall in sin. Even on the Cross of shame He is recognized by His executioners and His fellow-sufferers. There was a something indefinable, an unearthly dignity, about Christ which pierced every disguise He might wear, or every circumstance He might be placed in. There was a kinship with men which only served to reveal His kingship of men. It is just true to say that "he could not be hid." The whole of "that sweet story of old when Jesus was here among men" is a record of the fact that He was constantly being recognized. Indeed, the fact is that the only folk who did not see Him in those days were kin to the folk who do not see Him to-day—because they were not looking, or because over their eyes was the film woven by their own sin. It was, and still is, only those blinded by sin and selfishness and self-will who did not and do not recognize Him.

Let me illustrate it further. How true this is about the early Christian Church! Its whole history is just an expansion of that parenthesis: "he could not be hid." Its members were for the most part poor and uninfluential and untutored men. They went into a great city like Rome, with its thousands of altars, its false religions and all its gross materialism. But Christ could not be obscured even in Rome. He lived indeed in that little insignificant man whose name no one had ever heard of except as a Jewish prisoner. And his prison-cell became a very antechamber to the Kingdom of Heaven. Slave and soldier alike came to Paul there, only to go away, even into the Emperor's palace, to follow and proclaim Jesus Christ. And the same is true right through the whole history of the Christian Church: "he could not be hid." It is true to-day. Look where you will, and if only you have eyes to see, this word is abundantly true of Christ. He is the inevitable Christ, Whose nature is to reveal Himself. For example, I look round about me upon men I know were once moral cowards. They have been made courageous to witness and work. And the explanation is—Jesus! I know men and women who were tombs and are now become temples; who were fettered and are now free; who were lost in sin and selfishness and who are now lovely with His beauty and His grace. And the explanation is—Jesus!

I have mentioned these things merely as illustrations of the truth that I want to press home upon you to-day, that, if Christ has come into your heart at all, He is the same self-evident Christ as in the days of His flesh, and as in all the life of His Church. If He has verily come to you He will be visible. If He is really present in the guest-chamber He will be readily perceived. Thus your own assurance will be unshakable, and your witness to the world—in your own home, your own school, your own circle—will be unmistakable.

Now, in order that there may be no mistake in this all-important matter, let us ask ourselves, What are reasonable evidences of Christ's presence? I am glad that we live in this twentieth century, which is so utilitarian in its ideals, which condemns everything that cannot show results, and which appraises every force by the simple test of what it will do. For it prepares us to expect and look for proofs of these great spiritual realities, and it is always safe to apply this test of accomplishment to any proclaimed truth.

The first evidence is this: if Christ is truly dwelling within us He will be recognized as the Author of *a transfigured ideal.* By that I mean that if He is really living in you, you will no longer be content to live for the things you used to live for before He possessed you. Yours will no longer be the ordinary and often haphazard life that so many are living round about us, and into the current of which it is so easy to get. You will have a transfigured ideal, for you will at once begin to live for Him. Your eye will seek to detect His footsteps, your ear to hear His voice speaking His will, and your heart will be set to the doing of it, cost what it may. In His own words, you begin to seek first the Kingdom of God when Christ is in possession. The real test of life is not what we live *on,* but what we live *for.* Our relationship to Christ is known by what we are really expecting and attempting and girding ourselves to accomplish in life. When He comes to the guest-chamber our ideal is transfigured. Then we begin to live for that for which He lived. We begin to love the things we did not previously care about; and at the same time we cease to love things which hitherto enchanted and enchained us. I do not know how it happens, but it does happen. And you may know whether Christ is really the Lord of your life by putting to yourself these simple questions: "Do I live to please Him? Is it the great impulse of my life to do that which He approves? Is my ideal transfigured? Do I desire now above all things to be Christlike?" Oh, this is the miracle which attests the message! If the message is true and has been truly received, then the miracle will be wrought, and you will know for yourself what ideals are dominant within you. You will know indubitably that your ideal has been transfigured.

The second evidence is *a transformed character,* and that, of course, inevitably follows the transfigured ideal. I do not believe there is a girl here who is not conscious of the need of a transformed character. But I can hear you say to yourself, "If ever my character is to be transformed, there will need to be a double miracle wrought in me. For I know there are things in me that must be taken away and there are things lacking in me which must somehow be added, if ever my character is to be changed." And you are right. There must be the miracle of elimination and the complementary miracle of incorporation. And this is what our Lord Jesus pledges Himself to do. We sing about it in the hymn of our childhood:

"He died that we might be forgiven,
He died to make us good."

That is true not only of the time when He shall take us to heaven, but here and now. The death of our Lord Jesus Christ signifies nothing less than this for each one of us—a present transformation into His likeness, ever increasing as we increasingly yield our lives to His sway and rule. Let us lay hold of this truth to-day that Jesus Christ means that we are to be made like Him in all the beauty and excellence of His own pattern-life.

But some one says: "Do you mean to say that I can be transformed in one moment? That I can be changed from a selfish, self-centered and self-willed girl into one whose impulses are unselfish and generous and self-effacing, and whose life is altogether controlled by Christ? May I lose that

tendency to hasty temper and address, and become sweet and unruffled all in a moment?" My answer to that query is No and Yes! Let me explain what I mean. Everybody here knows what happens in the taking of a photograph. You fix the image upon the view-finder, and you make quite sure that you have your camera in focus, and that the lens is all in order. Behind the lens is a sensitive plate. You simply release the shutter, and in the hundredth part of a second the work is done. I say to you, "Is it finished? Is the photograph taken?" "Yes," you say.

"Show it to me."

"I cannot show it to you yet."

"But I thought you said it was finished."

"Well, yes, it is taken all right, but it is not done yet."

"Why, what more have you got to do with it?"

"Well, it has to be developed. Acids must be poured on the sensitive plate. Parts of the film have to be burned away. Some things have to be washed away in order that the photograph may be made visible. And all this takes time."

"But I thought you said the photograph was taken?"

"Yes; it is taken, as much taken as it ever will be. But it is not developed yet. It has passed through the crisis; but the crisis only necessitates the subsequent process. Now it must go into the dark room, and have a great deal of work and care expended on it. Then the image which was imprinted by the sun's rays in the hundredth part of a second will shine out in beauty and loveliness."

Now, that is like this double miracle in which transformation of character is effected. In one moment the image of Jesus Christ may be imprinted upon your heart. How often we sing

"Write Thy new name upon my heart,
Thy new best name of love!"

And He does it if we are sincere in our singing. But then it has to be developed in us. And when all the area of your life is controlled by Him, then He will work on until His own image is perfectly reproduced in you. This will help you rightly to understand the many and varied experiences of the life controlled by Him. For instance, you will find that you may have to pass through darkness; or you may have acid-washings—or what corresponds to them in the realm of human experience, harsh and bitter things which burn and bite into your deepest being; or you may have pain, perhaps not a little, or loss, or loneliness, or opposition, or disappointment. And these will all be Christ's instruments in the working out of this miracle of elimination and incorporation. This shall be the evidence that He is really in your heart. He will be seen in that He is working by these things to the transformation of your character and toward the reproduction of His own life and loveliness in you.

A third reasonable evidence of His presence is this: If Christ has really come into your heart and life, there will be *victorious conflict.* For the life in which Christ dwells is never free from temptation, just as His own life on earth was never free from temptation. Nor is it free from perplexity, just as—and I say this reverently—His own life was not free from perplexity. For at the very end of His life there was a great, big, unexplained *why:* "My God, my God, why hast thou forsaken me?" Nor will you ever be free from the restrictions and limitations of knowledge which are necessarily a part of our present life. In other words, there will be constant conflict in the Christ-controlled life. You will have to meet the tempter who will come to you in a thousand different disguises. You will have to fight against the memory of old sins now forgiven. You will have to fight with the temptation to doubt, when you cannot see His way before you. In that hour you will have to stand firm in the conscious knowledge that "I am His and He is mine," and hence nothing else matters. You will have to fight against suggestions to go with the multitude instead of with the Master. But you will not fight by yourself. Your hand will grasp the sword, but His hand will grasp yours. You will not have to answer these perplexing questions for yourself. Christ will think His thoughts within you, and clarify your own vision of all error and uncertainty. Yes! the conflict shall always be victorious, if you stand with Him and remain loyal to Him.

Yet another indubitable evidence of Christ's presence within you will be a spirit

of *unselfish service* in your life, which shall characterize your every day and hour, and identify you with Him before all beholders. You remember that He said of His own life, "The Son of Man is come to seek and to save that which was lost." And if He has come into our lives as our Lord and Master, He has come for that same purpose. He comes to use these poor lives of ours in service for His lost ones. In such a world as this Christ can never be idle; nor merely sympathetic and passive. Confronted as He ever is with the sin of the world, its needs and its heartbreak, Christ can never be anything but passionate in His desire to save. The girl whose life is dominated by Him will herself become a soul winner. I cannot now talk about that great subject of soul winning, as I should like to do, but I covet for every one of you that highest and most solemn honor with which God can invest any human life, that you may be soul winners. There is nothing in life comparable with this service. Do you want to know what it is to drink the new wine of the Kingdom of God? Win some other girl—not merely to social service, not merely to membership in an association, not merely to a mission study band. Win her to Jesus Christ; win her to a personal faith in and love towards Him. That is what He came to do, and that is what He will do if He is allowed the undisputed government of your life. I do not say how or where you are going to do it. But I am confident of this, that there is no life which testifies in sincere faith and humility that "Christ liveth in me," that is not in an ever increasing degree a soul seeker and a soul winner. He will tell you how! He will give you the method. He will give you the inventiveness of love. He will guide you to the right ones and the right place. You will have no difficulty in finding your sphere if He is in control.

We have in the Bible what we call the four Gospels, the Gospel according to four different men. It is, of course, the same Gospel as four different men apprehended and recorded it. And, believe me, there is to be a Gospel according to *you*. You are to go out from here to live a Gospel. You are to go home, and let others, who perhaps never read the written page, read your life. And Jesus shall not be hidden. This is the greatest of all the service to which He calls and inspires us, that we have each to give a new interpretation of Him to the world. And that is what I mean when I say there is to be current in your circle of life a Gospel according to *you*. It shall be the very power of God unto salvation of those who shall thus see Jesus Christ made visible in you.

I dare say you all remember the wonderful astronomical discoveries of John Couch Adams. Perhaps the most interesting of all was that of the discovery of Neptune. There is, as you know, a satellite of Neptune, called Uranus. Uranus was always easily visible to astronomers, but they did not see the hidden planet Neptune, which is millions of miles away from the earth. Mr. Adams, however, noticed that the orbit of Uranus was regularly deflected from the normal course, which inferred the attraction of some greater body. With the true instinct of the scientist he set himself to find out what this hidden body was which deflected Uranus in this way, and in the unfathomable blue he discovered the great and wonderful planet which was subsequently called Neptune. And, mark you, he found it because of the attractive influence which that greater body exercised upon the smaller, which thing is a simple picture of an even greater fact. There yonder at home is a father, a brother, a mother, who does not know and love the Saviour. There at school are girls who cannot see Him, or have not as yet seen Him. Somehow their eyes are blinded, just as yours once were. But when they see your life deflected out of the ordinary course, when they see that you no longer live a superficial, self-contained, worldly life, when they see that you no longer devote yourself to selfish pleasures and enjoyments, but to the work of blessing other lives, they will ask: "What is the attraction which has transfigured this girl's ideals and transformed her character? What is it that has made her strong and sweet and courageous? What has set her at this service to which she is giving herself?" And then they will discover Jesus, and that will be the Gospel according to you. For He could not, and He cannot, be hidden.

THE SUFFICIENT ASSURANCE.*

Rev. J. Stuart Holden, M. A.

The predominant feeling in the hearts and minds of many here to-day is one of apprehension. You can hardly formulate your fears or voice them; but deep down beneath all the happiness, the joy, the fellowship of these days, they are there. Along with the new light which has come to you from the Word of God, and with the peace which has come into your heart from the knowledge that Christ is your personal Saviour and that He has come into your life to be in very deed your Lord, there is a conscious anxiety. You know quite well that when you leave this place you are going back to the old difficulties, back to the old temptations which you have found to be too strong for even your best efforts to overcome in the past, back, in a word, to meet and answer the challenge of your former experience and life. And because of this you are honestly and sincerely afraid.

Now, there is a fear which perfect love casts out. But there is also a fear which perfect love inspires. There is a fear of death, of punishment, of the penalty of sin, which the love of God, as it comes into our hearts in Jesus Christ, expels. But there is another fear which the love of God inspires, and which we never know until our hearts have welcomed Him. We fear to grieve Him, to disappoint Him, we fear lest we should fail in turning the profession we have made into daily practice of loyal obedience, in expressing our dedication by deeds of love. And we fear, just because we realize how great that task is. We know by experience how insufficient our own resources are, and we are overawed by the fear which our new responsive love to Christ has inspired.

On this account I am anxious to help you by bringing a message from our Lord Himself, which I pray may enable you to see your life in the light of Christ; and not merely, as perhaps has previously been true, to see Christ in the poor light of your own life. For there is all the difference in the world between seeing your life in all its departments in the transforming light of Christ, and merely seeing Christ through the dim half-light of your own life. Indeed, it is just this which invests life with larger purpose and fuller power, to approach all its duties, to read all its demands, and to fulfill all its charges through Him Whom we have been enabled to recognize and receive as our Master.

The message is this: "He which hath begun a good work in you will perfect it until the day of Jesus Christ." And I would have you remember that these words were originally written to those who were in circumstances somewhat analogous to those in which we find ourselves to-day. The writer was the teacher of the members of that little Christian colony in Philippi, to whom they were addressed. They had learned much of what they already knew of Jesus Christ through him. Now, however, he was removed far from them. His faithfulness to the Christ he loved and proclaimed had brought him to imprisonment in the great city of Rome; and it was from there that he wrote these words to the Philippian Christians to reassure them as to their ultimate security and guarantee in the new life. He said, in effect: "Though I am in prison, and I may never see your faces again, I am confident concerning your growth and progress in the service of our common Lord. For He began the good work in you and He will perfect and complete it right on to the day of His coming again. God can never be satisfied with half-done work. When He creates He completes, and beholds everything He makes that it is very good. So I am persuaded of this—and it has taken all anxiety out of my heart as your teacher, and all uncertainty out of my mind as one who loves and longs for you—that God Who has begun the work in you will Himself carry it through. The removal of your teacher does not affect either the responsibility or the purpose of the Lord Who has come to live within your hearts. You can afford to lose everyone else, and to be for the time being separated from all other fellowship, since you have the friendship and

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fellowship of Jesus Christ constantly exercising its power and expressing itself in all the experiences of your life, which He directs and controls for your highest good and His fullest glory."

Now it is along this same line that I want to talk to you to-day: that Christ has begun a work in you that He will Himself, irrespective of every external aid, carry on and perfect in you until the day when He shall come back again as He has promised. For He *is* coming back again. If you read carefully your New Testament you will find there two points of time constantly mentioned and emphasized by all the writers, and particularly by the apostle Paul. One is "to-day." "To-day," it is urged upon us, is "the day of salvation," the opportunity of acquiring life. The other point of time is "that day." "That day" is the Christian's triumph day when Christ is coming again in glory to take His people to be with Him forever. Indeed, I might say that the whole subject-matter of the New Testament revolves about these two great statements: Jesus has come and Jesus will come again. And all Christian experience ranges between these two mountain peaks of truth, that the Saviour Who once came to earth and lived among men, teaching, healing, loving, and at last dying for them—that same Jesus is coming back again to receive unto Himself those who love and serve Him. So the Apostle in writing thus to the Philippian Christians is consistent with the great truth concerning the Lord Jesus which he has always declared to them: "I am confident that He Who came into the world as the Redeemer, and Who came also into your hearts when you yielded the guest-chamber to Him and made Him your Lord, and Who began to teach and transform, to govern and guide, to enlighten and emancipate you, Himself will go on perfecting that work until the great triumph day comes." And in view of the coming of that day we may well take heed to this same word. For it will come, with startling unexpectedness and suddenness. It may be sooner than any of us conceive possible. But whether it be near at hand or longer deferred He will go on working out His purpose in our hearts until that day. Then we and all His people shall see Him as He is, and by that vision we shall be completely changed into His image. Then the work will be perfected which has been begun and is to be carried on right through our lives.

1. Now these words seem to speak of three or four things of which I want to put you in the way of remembrance this morning. For I desire above everything to help that girl who is fearful of the future, because she knows how many promises she has made in the past and has broken; who is anxious about the continuance of the Christian life she has commenced, because she knows how weak her will is, and how easily she is swayed by those amongst whom she finds herself. I want that girl to remember, first of all, that it is Christ, and Christ alone, Who has begun to do the work in her, of the beginning of which she has become conscious here in Northfield. We sing often

> "And every virtue we possess,
> And every victory won,
> And every thought of holiness,
> Are His alone."

And this is the whole truth. Believe me, it has not been anything that men or women have said to you here that has made you long to be more like Christ, made you long to be a true, and not merely a nominal, Christian. It has been the influence of the Lord Jesus Himself. He it is Who has drawn out your heart to Him. I want you to have this as a fixed and settled conviction, that every desire formed, every impulse expressed, every prayer uttered in this place is in itself a promise of ultimate victory and of the completion of the work. In the dawning light of day we find the promise of the brightness of noon sunshine. Similarly every desire which Christ has put into your hearts has not been put there to mock you: it has not been put there to increase your condemnation; nor to fill you with unrest and dissatisfaction; so that as you go back to ordinary life many things will be distasteful to you, and yet you will have no compensating realization of what Christ has promised you here. Oh, no! He has begun the work in you because He loves you. And just because He loves you He will carry on the task He has undertaken—of making you His true and consistent disciple, right through to the end.

It may be that the very greatness of

the work which Christ has come to do in your character, always with a view to making you a useful servant, a clean channel, a sharp instrument for the carrying out of His purpose and the doing of His work in the world, appalls you. For you know how great is the miracle which must be wrought in you. You know how much repression, and how much development, also, is needed to make you what you fain would be. You know how many things will have to be subtracted from your life, and how many things added, if you are ever to be like Christ, your Ideal, your Example, your Lord. And you know also how great is the work of witnessing and of working for Him amongst those with whom you ordinarily live. How difficult it is going to be to bring them to a knowledge of Christ as you have yourself been brought! And this anxiety, springing from your apprehension of the very greatness of the work, makes me glad to be able to bring to you this word of strengthening reassurance, that He Who has begun the good work will not fail you, as you loyally and obediently seek to carry out all He has shown you. You may safely count upon the persistence of His help. His is the love that will not let you go; and nothing can separate you from it.

2. The next thing is this: He does not work apart from us, but along with us. Or, if I may put it illustratively, the Christian life is not the singing of a solo, but of a duet. And that Other, Who will make the harmony of holiness as you raise the melody of obedience, is Jesus Christ. The Christian is not one who lives alone, and works alone, and fights alone. It always takes two to live the Christian life—Christ and one of His disciples. Now you are to be that one, even though you feel so weak and liable to fall. His strength will reinforce every honest and sincere effort you make. But, to pursue the illustration, if the Christian life is a duet, it stands to reason that both parts must be written in the same key, or there will be discord. If two people are singing a duet and their respective parts are not written in the same key there will be no harmony. So it is with us and Christ. Only be sure that your purpose is His purpose, and that your mutual aims are identical, and then you may safely expect to have Him working with you in everything.

But further. He it is Who Himself brings us into this needed oneness of aim and purpose, so that we come to desire what He desires, and long to do just what He longs to do, and learn to seek first and supremely the Kingdom of God. For so uncertain are our own unaided efforts and resolves, that we could not without Him even fulfill this governing condition. Just here, then, where we most need Him, is His transforming work first realized. He changes our dispositions and creates all these new and worthy purposes. And when ready obedience is the attitude of your heart—I care not how feeble your efforts nor how faultily you express your love to Him—you may be perfectly certain that He Who began the work is working with you. And you may confidently trust Him to multiply the power and influence of all you do, both within and around you, in everything which He has inspired.

All this, of course, sends us back upon an obvious necessity. If we are going to do what Christ would have us to do so as to secure His coöperation, two things are absolutely indispensable. One is the reading of His Word. I do not mean just as an ordinary textbook, and certainly not as a mere guidebook to Heaven. We have to read His Word in order to find out His will. You will need to read His Word to learn the answer to the constantly repeated question, "Lord, what wouldst Thou have me to do?" For there alone in His Word you will find the clear and unmistakable principles of the life of fuller purpose unto which you have committed yourself with Him. And, further, you will need to pray constantly and regularly. For prayer is power, and without prayer, which alone translates light unto life and makes the commandments of His Word possible of fulfilment, your Bible reading will be without blessing. If, indeed, you do not know the power of Jesus Christ continually responsive to your prayer there is no book that will depress you so much as the Bible. For you will find that on almost every page it says, "This is the way: walk ye in it." And you have in honesty to confess "I cannot do it." Take, for instance, that simple command: "Love your

enemies"; who is there who of herself can fulfill it? You recognize that it is fitting that one who professes to follow Christ should love those who are opposed to her, either reasonably or unreasonably, but you simply cannot rise to it. Or, as you study His example, you see stretching before you a pathway of self-sacrifice, of intense loyalty to the Father, and you say within yourself, "I can never walk in His footsteps." And then in prayer to Him you will find that He Who has enlightened you draws near also to endue you with power. The Bible depresses and condemns and brings us under a dark cloud of conscious failure were it not for the truth of this wonderful word, that "he who has begun a good work in you will perfect it" as we seek to be obedient to Him. These, then, are the two vital factors in this reinforced life of fuller purpose: obedience to the Word which makes the pathway plain, and prayer which brings His power daily and hourly afresh into life.

3. The third thing is that Christ's purpose is entirely unaffected by our failure. Let me explain what I mean. There is nothing more wonderful in the character of the Lord Jesus than His persistence. You remember how long He stood at the door of your heart and knocked and said over and over again, "Where is My guest-chamber?" And you remember, too, that He was not repulsed at your first refusal to give it to Him, but waited so patiently, His love-flame too pure and powerful to be quenched by the cold water of your ingratitude or unwillingness. And so it is right through life. You will often fail. You will fail sometimes from causes quite hidden from you, and sometimes from causes not hidden. Some days it may be you will find yourself lacking in desire; you will not feel that you want to do anything for Him or with Him. Some days you will fail in aim, and will not have any conscious impulse to fulfill your pledges to Him. "Can it be that these words stand good in such days?" you ask. "Even when I do not feel like giving myself to the effort of discipleship, will Jesus work in me? Even when, with my eyes wide open, I am so beguiled as to choose sin instead of the pathway of obedience and holiness will He not leave me?" No, He will not leave you. You may, and probably will, lose the consciousness of His presence in consequence of willful sin. But you will not lose His presence. He has said, "Lo, I am with you alway; I will never leave thee nor forsake thee," and He never breaks His promise. But His love in such days as those must needs find a new voice. And His voice in those days must needs say perhaps hard and stringent things. For when we have sinned we do not need sympathy; we need severity. And Christ will speak severely when we need the severe voice. But always remember that whatever He has to say to us it is the voice of love which speaks. Always remember, too, that His purpose is unchanged by our fitfulness and our failure. Rest on this assurance that He will go on persistently carrying out His promise to make you holy, to make you like Himself, to make you a useful and fruitful servant.

4. The fourth thing I want to speak about is this: that His faithfulness is our security. When the temptation comes swift and sudden, or the difficulty is hard and apparently insuperable, or the opposition bitter and unexpected, fall back in your conscious weakness upon this unchanging faithfulness of Christ our Lord. Your security is not your faith, but His faithfulness; not your love for Him, but His love for you; not your promise to Him, but His true promise to you. Get this into your hearts, for it will save you much discouragement and disheartenment in the coming days. You will be saved from panic, from fear, and from the overthrow of faith if you rest yourself upon the great rock of Christ's faithfulness.

I wonder if you have read one of Victor Hugo's beautiful parables which tells of the little bird perched upon the furthermost branch of a tree which is swayed hither and thither by the wind, while underneath is a roaring and raging cataract? And yet the little bird sings on undisturbed. Why? Because it knows that at any moment it can spread its wings and soar out of danger up into the blue. And that is just a picture of the life to which we have been called here, and to which we are giving ourselves. Our security is in the possibility of our communion with Christ,

made possible by His faithfulness. We are safe by our power of fleeing to Christ when everything round about seems to be against us. His faithfulness to take us in that hour, and to shelter and strengthen and help us, is our confidence. And you will find it is never misplaced. Then in regard to the results of your loyalty. His faithfulness is your security against every temptation to doubt its worth. Every honest and serious attempt at self-discipline or at service will be corrected and transformed and multiplied by the faithfulness of the Lord Jesus. He will go on working to perfect that which He began in you even when you think He is not working, and have no ecstatic consciousness of His nearness.

There is a beautiful story told of Professor von Herkomer, the celebrated sculptor and painter. His father, who was himself a sculptor, lived to a great age; and in his declining years the keen sight and sensitive touch, so necessary to the modeling which up to the end of his life he delighted to do, departed to a large extent from him. The modeling he did in these later days was, of course, far from reaching his accustomed standard. After he went to bed, however, each night the brilliant son who loved him would go into the studio where the old man had been at work, and, taking his work in hand, would correct all its deficiencies, giving it here a touch and there a touch, and rounding off its corners and crudities, as he was so well able to do. Then when the old man came to the studio in the morning, the time when his failing eyesight was keenest, he did not see the imperfections and was happy in the work, all unconscious that someone who loved him had been correcting his work and beautifying it. I do not know if the story is true, but think it is, and anyhow I am sure that is what Jesus does for us when we honestly do our best for Him. He Who has begun the work by inspiring us to begin, will overrule its mistakes and transform its poorness by His own beautifying touch until it is something of real value to His cause in the world. Yes! His faithfulness is our security, now and always.

5. And, lastly, I would have you remember that life, whether it be long or short, is made up of a succession of moments. Life is not made up of days, not even of hours. It is made up first of all of moments. The present moment is at once the harvest of the past one and the seed-time of the next; nothing, therefore, is more important in life than just the present moment. If, then, you go away from Northfield not anxiously thinking about living a holy life, but restfully determined to live a holy moment in a holy moment, a succession of holy moments, then the victory is already won. Then your ideals are surely going to be realized. Then your Christ-formed purpose is going to be fulfilled. Moments make hours, hours make days, and days make a lifetime. Do not, then, think of a holy life, which staggers you by its immensity; but think of a holy moment—in which it is always possible to look to Him, to call upon Him, and to trust Him.

And at the end there is the "day of Jesus Christ," the day of His coming. It may be He will not come as we look for Him in your lifetime or mine, but He may. And even if He does not, then your going to Him will be just the same as His coming for you. And that is the day that shall test everything. That day of Jesus Christ is the day when all life shall be open like a book, open to ourselves. I read somewhere the other day of a man who said that when he went in on that day to see Christ he would not be afraid to meet Him; but he would be afraid of meeting himself. He trembled to think of having the whole of his life brought up to confront him, with its guilt of lost opportunities, unused talents and unfulfilled responsibilities. And I can well understand his fear. But we may so live that when the whole of our lives is unrolled to us we shall not "be ashamed before him at his coming." Why? Because He did it all—not apart from us but along with us. And what He doeth is perfect—mistakes perfectly erased, sins perfectly blotted out, and all our honest efforts perfectly reinforced and multiplied unto a victory which is worthy of His Name.

This is the life of fuller purpose, made possible to us all under this covenant promise of our Lord. May not one of us refuse it!

"THE GREAT DIVIDE."*

Rev. J. Stuart Holden, M. A.

"With them. . . . . With Jesus." John xviii. 15, 18.

It is an amazing thing that every man's true character is revealed when he comes into contact with Christ. It was so through the days of His flesh, and is so to-day. He draws men to Himself, and then divides them. He receives all who come to Him; but no one can remain long with Him without realizing things about himself that he never knew before. And everything depends upon how a man, or a woman either, acts in the hour of self-discovery.

Now these two phrases which describe the actions and attitudes of two of Christ's followers in the great crisis hour of His life and theirs are full of meaning to us. They stand, the one for a warning to us, and the other for an encouragement. For we know in the light of subsequent history that each expressed the beginning of a process. The man who stood *"with them"* by the fire on that day when Christ was standing His mock trial, and who denied Him to his own undoing, is an eternal warning to us. Following Christ, but afar off, and standing with the mocking, indifferent crowd, he lost all consciousness of his responsibility and of the Lord's strengthening companionship. So he fell. The other man stands out for his devotion to Christ. He stood with Christ in that day, and his name has come down through all the ages as "the disciple whom Jesus loved," as the one who was closest in intimacy to Christ and foremost in his affection and service for Him. And I think we may take these men, Peter and John, as types of the only two classes of people in the world. The whole of life is accurately divided and described by these two phrases: "with them," and "with Jesus." And the important consideration for each one of us is as to our personal determination in this matter.

I remember years ago traveling across the Canadian Rockies, and being much interested at one point on the journey in having my attention called to a great signboard, on which was written, "The Great Divide." It was explained to me that it is the highest point of that watershed, and that all the great rivers which take their rise in that range of mountains have their direction determined there. From that point, some flow into the Pac fic, others into the Great Lakes and thence to the Atlantic. It is a very small feature of the landscape sometimes which determines the direction—a rock, a tree, a small gully. But, small or great, just at that place it influences the whole course of those rivers and all that is afterwards dependent upon them. Well is it called "The Great Divide." And I always think of a meeting like this as being in some sense like that place up in the Rockies. For here and now life-streams are receiving their direction. From hence will go forth lives which will be lived "with Jesus," and for Him. From hence also will go forth lives which will merely be lived "with them," lives which will stand at the world's fire and warm themselves in its glow, which will find their satisfaction in all the heat of pleasure and gladness of possession that the world can offer.

Let me speak first about the former of these two phrases, the one which describes Peter's mistake on that fateful day: *"With them!"* How aptly descriptive it is of thousands of people to-day! They are not unbelieving; they do not join issue with the claims of Jesus Christ even when they are brought powerfully to bear upon their minds and hearts; they are in no sense opponents of His Gospel. Often, indeed, they are moved to emotion by its melody; often under the spell of some holy hour their feelings are stirred and their desires are almost kindled to flame. And yet, it is not untrue to say that, despite all this, they are living in the world, for the world, of the world. They are indifferent to the claims of Jesus. They are members of the crowd to whom He is only a name, and go to make up the multitude which is content to look upon Christ "afar off," sometimes cynically, sometimes almost pityingly, but most often heedlessly.

And I can well understand it, in part at any rate. For the world's clamorous

* Delivered at the Northfield Young Women's Conference, July, 1913.

voices are melodious and seductive. Its offers are fascinating, appealing as they do to sight and sense, offering light, glamour, gladness, and mirth. I confess I do not feel any wonder that many of you here have already thoughtlessly drifted into acquiescence with the world's proposals and are to-night "with them." I am not surprised that you are just one of the great multitude to whom the Lord Christ is but a remote, albeit an exalted, Figure. He has no formative power, no grip upon you, no government of your being. For it is so easy to take the line of least resistance; it is so fatally easy just to drift into the attitude of careless good nature toward Him characteristic of modern society. It is so easy to become trivial and forgetful, until thoughtlessness and forgetfulness, which tend to increase at an alarming rate, seem at length to induce a kind of moral recklessness, and we sin without compunction. Then, even though we are awakened by something which reveals the inwardness of the situation, we care little that Christ has been shut out of our lives. For we have come to regard other things than His claims, His gifts, His purpose, as being the really important and desirable things of life. Such is the deceitfulness of sin.

Now this was just the case of the one of whom it is recorded, that he was "with them," and not "with Jesus." Heedless and thoughtless he stood at the door when Christ went in to face the great crisis of His life. Forgetful alike of all the Master's admonitions, and of all that the Master had brought into his life, of love and gladness and peace, he allowed himself to be allured from His side—his only place of safety. Then, when challenged by a serving-maid and others who stood around the fire, as to his friendship with Christ, he recklessly threw all restraint to the winds and denied any connection with Him. He did what he had never thought possible, and what he could never undo. And I ask you is not that the course into which many and many a life unwittingly drifts? You have no intention as you sit here of ever coming into the place where you will deny—even with blasphemy—that you know Him. Nobody ever has. And yet it is inevitable that if we begin by choosing to be "with them," even in the most trifling ways, ultimately we shall be faced with the same alternative as presented itself to Peter. The circumstances may be different, but the temptation will be the same—and the issue. If we are "with them" in the ordinary hours of life, then in the hour of crisis we shall be "found wanting." For each one of us acts openly in the critical hour exactly as we have been acting secretly in all the unmarked hours of life. We never misquote ourselves. Those who are "with them" will sooner or later be forced to make a decision publicly and permanently with regard to Christ. And that decision will lay bare the whole secret of their hitherto unseen and secret attitude toward the highest and truest and best things.

And perhaps the saddest thing of all, as far as these words apply to you, is the inevitable loss of the possibility of life, which is the certain outcome of being "with them." If you are going to spend your life for any lower purpose than that for which God made you, devoting yourself to things which are not definitely related to His will as revealed in the Christ Who loved and redeemed you, then you are going to lose everything of real and eternal worth. For no one of us really finds himself or herself until we find the saving comradeship of Jesus Christ. The real good of life is elusive of every grip save that of the Pierced Hand.

Turn to the other record: *"With Jesus!"* And let me remind you that that preposition does not merely announce physical proximity. It means something far more than that. It means a spiritual unity and purpose of life with which nothing can interfere, and which nothing can destroy. For instance, a friend tells me of some purpose in which he wishes to engage my coöperation and assistance. He lays it before me and it commends itself to my judgment. So I put my hand into his and say, "I am *with* you in this. You can count on me. I am *with* you, all I am and all I have." That is something of what it means for any one of us to be *"with* Jesus." It means not merely a personal nearness, but a spiritual oneness. It expresses the entire devotion of heart and life, the full purpose of interest and aim. And it is the life eternal to be so joined with Christ in a union of mutual love.

Now let me say that no one ever comes

into this relationship with Christ at haphazard. You may drift away from Him, but you will never drift toward Him. You may drift, as Peter drifted, until you simply become one of the world's anonymous, thoughtless crowd, and lose yourself there. But you will never come into saving relationship with Jesus Christ except by definite action upon your part, by a clear-cut and comprehensive decision to be "with Him." I sometimes think that John, as he went in to the court-house "with Jesus," is the most heroic figure—after the great Hero Himself—of that whole occasion. There is something wonderfully courageous about the man who, with his eyes wide open, went in with Christ, knowing exactly what it involved. For Christ had not hidden the issues of that day from His disciples, and John knew quite well that the end of that mock trial was crucifixion and death for his Master. He knew, too, that some, at least, of the scorn and ignominy that were heaped upon Him must fall upon his own head as His friend. He was alive to the possibility that the Cross on which Christ was soon to be crucified was likely to be his portion also. Yet he stood "with Jesus" in splendid heroism.

And it is just because it means the same to us that I dare bring this message to you, appealing to the heroic, to the chivalrous and generous, just because you are young. I am sure of this, that Christ never calls young men and women to Him for the sake of giving them an easy life. Youth is not the time for ease. Its strength and enthusiasm call for encounter. Indeed, only so can its characteristic quality be realized, and Christ wants to save your life, in the highest and fullest sense of that word. He does not invite us to become His disciples because it is the softest and pleasantest sort of life, but because it is the hardest and most difficult, and hence the worthiest of the fullest consecration of all our powers of manhood and womanhood. It takes as much moral and spiritual heroism to stand "with Jesus" to-day in a world which still at heart hates and crucifies Him, as it took upon the part of John when he stood with Him in that judgment hall. To stand "with Jesus" means oftentimes to stand alone with Him. And there is a blessedness in that, albeit it may sound hard. For to stand alone with Him means that none can stand between us and Him. We have Him—I use the words reverently—all to ourselves. We have all His full resources of strengthening comradeship entirely available in every moment and hour of our need.

To stand "with Jesus"! Why did John do it? Why will you do it?—for some of you, ere we leave this place, will register your decision to do it. Why? Because with John, and with all who in every age have chosen to be in the train of the Son of God, you recognize your great need of Him and His condescending need of you. You have come to know your need of Him as Saviour—your need of Him to meet those heart longings which you can never fully express, and to resolve those perplexities aroused by your burden of conscious unworthiness and failure. And you have come to know also that He graciously condescends to need you, that He says, "Give me thine heart, commit to Me thy life, join with Me in the great work unto which I pledged Myself at Bethlehem and Calvary." And it is because you realize the love that sought you, and the Blood that bought you, and the grace that brought you to this very hour, that you will say in the courage and heroism of faith: "I will stand with Thee, my Saviour."

Now a word or two as to the certain outcome of that fellowship—what it is going to mean to you when you return to your different homes to live out the consecration and decision of to-night. It is impossible to say all that shall be the outcome of your standing "with Jesus," but it will certainly bring into your life a consciousness of liberation from the power of sin in its aspects of past defilement and present enslavement. It will mean a consciousness of the constant presence of Jesus Christ assuring you that His precious blood has cleansed all the stains of your life's past record, and that His power can break every chain of evil habit and ill temper and unholy desire as you look to Him and loyally trust Him.

You will find, further, that to be "with Him" involves you in a glad and increasing enjoyment of life in His service. To get back to the illustration I used as to being *with* my friend in that which is

closest to his heart; you cannot be "with Jesus" and be at the same time passive in view of the great need of the world at home and abroad, in view of all the evil that lurks in the social conditions under which thousands live, in view of the great bondage to error and sin in which the unenlightened and unevangelized still live. To be "with Jesus" is to be one with Him in the great work of His heart. That means conflict and self-sacrifice and toil until the evening comes. But—blessed be His Name!—it means also that "in all these things we are more than conquerors" through Him Who stands with us as we stand with Him.

It means, too, increased love for Him, which shall purify and fructify the whole area of life, crowding out the lower and the unworthier loves until it is actually true of you, as Jesus said, that "the kingdom of God is within you." For, believe me, as you live with Him you will miraculously and inexplicably lose all taste for being "with them." Your whole outlook on life will be transfigured; things will be thrown into shadow which are now in the foreground, and things, of the very existence of which you have never hitherto dreamed, will become prominent. And it is the love of Christ which will effect the miracle.

I am not preaching a Gospel to you which declares that you must give up this and that, if you are going to be "with Jesus." Those two words will settle all questions as to what must be given up and what may be loyally retained in the life of fellowship. I heard the other day of an artist in my own country, a man of considerable note, who had a young friend, an undergraduate at Oxford. One day he went up to see him and on going into his room found that he was out on the playing fields. He took the opportunity of his absence to glance about the room, and his heart was pained as he saw there evidences of looseness. There were photographs and pictures of a kind that seemed to show that this young man was living wrongly. The artist went back to London, after spending the evening with his friend, packed one of his own beautiful pictures and sent it up to the university as a present to his friend. The young man, greatly appreciating the gift, hung it upon his walls. But before long there was a change in his room. That beautiful picture soon made short work of the jockeys and actresses there. The incongruity of the whole thing challenged the young man's sense of what was fitting, and his rooms at least were purified by the introduction of that which was beautiful and lofty. That is but an illustration of what Jesus does when we are "with Him." The incongruity of so much in life challenges our sincerity, and love for Him inspires the purifying of its entire area. Thus the one who companies with Him becomes like Him, by the working of law of association. And this is the work which will only be complete when we see Him as He is.

Let me get back ere I close to "the great divide." I have tried to speak in the simplest way of what it means to be "with them," and of what it means to be "with Him." How easily we drift into the one attitude, and how resolutely heroic we must be if we intend to adopt the other, as our response to His Gospel! And now the question comes as to how the direction of your life is going to be determined in this sacred hour which is far more solemn and pregnant with possibility than any one of us conceives. Count the cost well. Christ never urges any one into unconsidered discipleship. He says, "Sit down first and count the cost." And I beg you will do it. What will it mean to be "with him"? What will it involve in your home, in your social circle, in your whole outlook and plan of life? Weigh it up well ere you register your decision—remembering—and, oh, this is the glad note of the Evangel!—that the transfer of allegiance is possible in this very moment when once your heart's decision has been made. Those who have hitherto been "with them" at the fire can come into eternal union "with Him" around another and an unquenchable fire, even the fire of His own purifying, sanctifying love. I know some of you are saying, "There is so much I cannot understand. The Bible is a book of such difficulty to me! The Christian life seems to have so many perplexities, and its proclamation seems to involve so many contradictions!" To such an one, I say, Set that all aside for this hour. Christ does not

demand of you a fullness and perfection of comprehension. He only asks you to be true to the light you have; He asks you to take the first step. Never mind the twentieth step; that will come in due course. Meanwhile, be true to your conviction regarding Himself.

I do not ask you to assent to articles of a creed. I do not ask you to subscribe to any man's interpretation or formulation of Christian truth. I plead with you for my Lord and Saviour Jesus Christ—not a philosophy, but a Person, not a plan, but a Man, a Man of sorrow, of love, of toil, of tears, of eternal faithfulness. "Choose ye this day whom ye will serve"—"with them" or "with Him." And one day will be the last day of all, when we shall be gathered before Him, as certainly as we are gathered together in His presence to-night. And then the criterion of judgment will be just this thing: what has been life's company? How have we adjusted our life to the requirements, the demands and the offers of His Gospel? And this shall be our alternative eternal destiny, determined here and now, in this very hour: "with them" for eternity? God forbid it! or "with Jesus" throughout the endless ages in a joy and service which is just the perpetuation of the fellowship into which He welcomes us to-day? This is the issue: Crown Him or crucify Him, crucify Him or crown Him. And the responsibility of action is with you. May you be helped to act courageously and rightly!*

* The foregoing lectures of Mr. Holden are shortly to be published under the title, "The Life of Fuller Purpose," and can be obtained from The Bookstore, East Northfield, Mass.

Receipts.

New York City Mission Fresh Air Fund:		
July 7. 6311.... Collection at Northfield Young Women's Conference.		$ 199 03
Ramabai's Work Among India's Child Widows (Pandita):		
July 31. 6325....		10 00
Record of Christian Work (Free Distribution):		
July 1. 6308....	$ 1 00	
July 1. 6309....	2 00	
July 1. 6310....	4 00	
July 8. 6312....	5 00	
July 8. 6313....	4 00	
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July 18. 6316....	1 50	
July 18. 6317....	1 50	
July 19. 6318....	10 00	
July 21. 6319. Collection at Northfield Summer School for Women's Foreign Missionary Societies.	45 43	
July 25. 6320....	5 00	
July 28. 6321....	50	
July 28. 6322....	22 00	
July 30. 6323....	1 00	
July 31. 6324....	1 00	
July 31. 6326....	9 00	
		$ 128 43

Personalia.

Gipsy Smith is again in this country and expects to remain here until December. His work this time will lie in the Southern States.

The biography of **William W. Borden** is, at the request of the family, being prepared by the Rev. S. M. Zwemer, D. D. Any friends having letters or items of interest connected with Mr. Borden are asked to send them to his mother at Camden, Me.

The honor of being the first to take a degree in Chinese at Cambridge University (England), has fallen to **Rev. Leopold Tomkins**, of the L. M. S. It is only recently that Chinese has been included in the list of subjects which may be taken in the Oriental Languages Tripos at Cambridge.

Mr. Dan Crawford arrived in America the end of July. After spending Sunday, August 2, at Quogue, L. I., where he preached in the Presbyterian Church, Mr. Crawford attended the Conferences at Grove City, Pa.; New Concord, Ohio; Northfield, Mass.; New Wilmington, Pa.; and Winona, Ind. During October Mr. Crawford will lecture in the East, including a missionary course at Union Theological Seminary. His appointments are being arranged by W. R. Moody, East Northfield, Mass.

Dr. James Hastings, of Bible Dictionary fame, has been presented at Glasgow, Scotland, with the Dyke Acland Medal for Biblical Research. This medal was given by Sir Thomas Dyke Acland for biennial award to a distinguished scholar whose studies and work were specially directed to the popularization of exact knowledge of the Bible. The first recipient, in 1909 was Dr. George Adam Smith; the second, in 1911, was Doctor Sanday of Oxford.

Obituary.

Rev. Isaac C. Ketler, D. D., president of Grove City College, died at Grove City, Pa., July 2. The cause of Bible study, as well as the educational world, loses in him a worker of unwearying industry, self-effacing devotion, and intense enthusiasm. The success of the Grove City Bible School has been largely due to the work and faith of his consecrated efforts, while from the old Pine Grove Academy he developed an institution which has become a powerful factor for good.

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Our Book Table.

Authority: The Function of Authority in Life and its Relation to Legalism in Ethics and Religion. By A. v. C. P. Huizinga. Sherman, French & Co., Boston. Cloth. 207 pages. $2.25 net.

The question of authority is one of the vexed questions in philosophy, theology, and ecclesiastical procedure. Authority and liberty are the two poles around which the world—whether of society or the individual life—is always organizing itself. It is from the marriage of these apparently competing conceptions and methods that the practical conduct of life must always issue and any reconciliation of their superficial hostilities needs to go very deep. It is because they have not gone deep enough that the advocates of authority, on the one side, and liberty, on the other, have so long faced one another across an unbridged gulf, nor does this present book succeed overly well in doing what so many others have failed to do. It is on the whole too fragmentary, and seems to the reviewer to want working over again. The materials dealt with are so vast as to demand a very thoroughgoing digestion before they can be satisfactorily set forth in the compass of one small volume. It is in the process of digesting his authorities that the author is most wanting. None the less the book bears witness to earnest thought, wide reading, and a suggestive mind.—*G. G. A.*

Beneath the Southern Cross. By H. S. Woollcombe. Longmans, Green & Co., New York. Illustrated. Cloth. 165 pages. $1.35 net.

Mr. Woollcombe was sent on a long tour to Australasia and South Africa to explain to members of the Episcopal Church the principles and aims of the Church of England's Men's Society. This book is a record of the trip and is primarily of value to members of the Anglican Church in England because Mr. Woollcombe endeavors to sketch briefly the needs of the church in the Colonies and the methods by which these needs may be met by the parent Church in England.—*E. C. W.*

Calvin Wilson Mateer. By Daniel W. Fisher. Westminster Press, Philadelphia. Illustrated. Cloth. 342 pages. $1.50 net.

Doctor Mateer was one of the stronger of Presbyterian missionaries in China, and founder of a Christian college which so developed under his hand as to become one of the best in all Asia. His biography, therefore, offers points of unusual interest and is, indeed, a *résumé* of the mission work of the Christian Churches in the Far East during the heart of the last century. The man, the people with whom he worked, his methods of work and the results of that work are all woven into a single narrative which helps one to understand just what missionary work is, what it costs and what comes out of it. So seen, the work of the missionary is in many ways the most seminal and dramatic work now being done. A missionary like Doctor Mateer is really the vehicle of the transfer of civilizations and culture, the leavening force in changing orders, and the road builder for the King, not only in evangelism, but in the very transformation of the bases of society. —*G. G. A.*

Church and Social Reform (The). By James R. Howerton. F. H. Revell Co., New York. Cloth. 127 pages. 75 cents net.

In this volume Professor Howerton does for the social problem from the sphere of the Church and Christianity what Dr. Alfred Russel Wallace does for the same question from the standpoint of natural law and evolution. And it is but just to say that he shows a similar comprehensive grasp of his subject and ability in his treatment of it. Beginning with a historical review in which the author points out that the great revolutions of the past have been in their essence moral movements and conflicts, he ends his discussion by laying down a platform of fundamental principles that the Church should teach, and her members be actuated by, in the present day crisis. The great value of this book lies in this very fact that it is such a sane and thoroughgoing treatment of the principles and motives that should guide the Church of Christ in her attitude toward those issues that now so perplex her best wisdom.

The splendid presentation of the causes that have produced the reigning discontent makes it self-evident that the Church proclaiming, and at the same time applying, the true Gospel has the only remedy adequate to quiet the growing unrest. The general lines laid down for the application of this remedy constitute one of the most valuable of the many excellent features of this volume. They will be a revelation to many who are at once citizens of the Kingdom and of the State. Professor Howerton shows clearly that as Divinity stooped to redeem humanity from sin, so to-day, from a human standpoint, the real hope of the downtrodden and the oppressed by present social and industrial conditions is to be found in an active spirit of justice becoming dominant in the hearts and lives of the favored, the cultured and the leisure classes, and to that end out of those classes must come a new college of apostles to teach and exemplify the Gospel as applied to social redemption, men who are ready and willing

to say once more, "Lo, we have left all to follow Thee, O Christ."—*G. D.*

Continental Reformation in Germany, France and Switzerland, from the Birth of Luther to the Death of Calvin (The). By Alfred Plummer, M. A., D. D. Chas. Scribner's Sons, New York. Cloth. 217 pages.

It is quite impossible, of course, that in so brief a treatise as this Doctor Plummer should uncover any facts about the Reformation not now known or give us any very radically new interpretations of that vast and significant movement. He does, however, clearly, directly and simply retell certain chapters in a story which will always bear retelling for its immensely human, dramatic and history-changing interest. His narration centers for the most part about three outstanding figures in the Continental movement: Erasmus, Luther and Calvin. The tempers and methods of these three men are contrasted, what was really significant in their work is clearly seen and directly dealt with. It was impossible that such an overturning as the Reformation, reaching down to the very roots of society, should have been accomplished without a great many mistakes and a great many losses. On the other hand, forces were released for which the whole European world has been ever since better, freer, more fruitful. Along such lines as these Doctor Plummer works. He deals fairly with all the interests involved and is, on the whole, more sympathetic with Calvin, for example, and the more individualistic phases of the Reformation than many Anglican Church historians. The book closes with a very good chronological table and opens with a bibliography which indicates how voluminous is the literature upon the subject and which would make possible an extended study of the Reformation for those who really want to understand the period and its far-reaching consequences.—*G. G. A.*

Frances Willard: Her Life and Work. By Ray Strachey. F. H. Revell Co., New York. Illustrated. Cloth. 310 pages $1.50 net.

Mrs. Strachey has had access to the voluminous material written and collected by Miss Willard, and from this has produced a biography which will hold the attention from the first to the last page. Her sympathy with the struggles, joys and sorrows of the girl Frances and with the young teacher, enables her to sketch her subject with a vividness which captivates the reader. Much is made of her lovableness, also of her remarkable success in leadership. In her later life Miss Willard's arduous work and constant activity tend to overload an editor, and we are amazed at the power of condensation shown by Mrs. Strachey. But in so brief an account of a life so full of action, much must be omitted, and we miss the background of America's social and political progress which Miss Willard profoundly impressed.—*E. C. W.*

Gospel of the Second Chance and Other Addresses (The). By J. Stuart Holden, M. A. ("Men and Religion" Series.) Association Press, New York. Cloth. 200 pages. 60 cents.

This volume comprises twelve addresses delivered at the Keswick Convention. They were printed as caught by the reporter and contain much of the familiarity, local allusion, force and interest of the spoken word. They are simple expositions of various passages of God's Word; easy to read, full of joyous faith in Christ and of hope for those who will trust Him. They are the work of one who shows intimate knowledge of men and rare skill and sympathy in dealing with their soul disorders. As one of the "Men and Religion Series," the place of this book is that of a tender but faithful message to young or untrained Christians who have not clearly understood the riches there are for them in Christ and His service.—*N. F. S.*

Great Acceptance: The Life Story of F. N. Charrington (The). By Guy Thorne. Geo. H. Doran Co., New York. Illustrated. Cloth. 272 pages. $1 net.

To the average American this book will come as a surprise. He will be surprised to learn that there has been such a well-founded, long-standing and successful work in city missions in East London as this founded by Frederick N. Charrington. This man, born to great wealth and high position, rejected that great wealth and renounced that high position, accepting in their place poverty and the companionship of the lowly and the criminal for Christ's sake. The author has fittingly named his book "The Great Acceptance," where many would have named it "The Great Renunciation."

Here one can find an abundance of material on experimental Christianity, as well as study the life of a modern saint and hero. The work of Mr. Charrington soon found supporters among his own social class, and brought to him the undying friendship of Shaftesbury, Keith-Falconer and others of equal fame and usefulness.—*F. L. D.*

Increase of Faith: Some Present Day Aids to Belief (The). By Francis John McConnell. Eaton & Mains, New York. Cloth. 239 pages. $1 net.

In this volume, embodying the Merrick Lectures for 1911-1912 at Ohio Wesleyan University, Doctor McConnell has sounded this note that "religion is the full and glad response of a complete humanity to a Christian Deity." Under the chapter entitled, "The Ethical Advance," the author gives to the Church an inspiring and helpful message. In these days when one hears so much of the "failure of the Church" it is good to read of positive successes and progress.—*F. L. D.*

Life and Writings of Rev. Henry Y. Rush, D. D. By B. F. Vaughan. Christian Publishing Association, Dayton, Ohio. Illustrated. Cloth. 297 pages. $1.25.

This biography tells of the life of Doctor Rush, a prominent preacher of the Christian denomination. Pioneer's son in the now Middle West, student, soldier in the Union army though of Southern descent, preacher, and editor, Doctor Rush led a most useful and successful life. The author has included in the volume selections from Doctor Rush's pen covering a wide literary range, also some interesting descriptions of scenes in the Civil War.—*F. L. D.*

Life of G. L. Wharton. By Emma Richardson Wharton. F. H. Revell Co., New York. Illustrated. Cloth. 251 pages. $1.25 net.

The subject of this biography was the first missionary sent to India by the Disciples. The writer has told the story of a noble, patient and highly successful life among the peoples of Central India. If one would realize some of the sacrifices missionaries commonly bear, one should read the story of this man, who, without murmuring, and at times in much suffering, endured the heat of Central India, and taught, preached and journeyed as the ambassador of the King. And the King gave him, before the call came, unmistakable evidence that He was well pleased.—*F. L. D.*

Making of To-morrow (The). By Shailer Mathews. Eaton & Mains, New York. Cloth. 193 pages. $1 net.

These brief essays were originally published as editorials in a monthly periodical. They are here arranged under four heads, viz.: The Common Lot, The Church and Society, The Stirrings of a Nation's Conscience, The Extension of Democracy. Every one of them contains keen, epigrammatic, quotable sentences worth putting by for future thought. Here, chosen almost at random, is a paragraph from the essay on "Are we ashamed of immortality?"

"A morality that hesitates to speak of heaven and hell is a very delicate, hectic mother of saints. You cannot get a man to be good on general principles. He wants to know something definite as to the outcome of his career. For practical purposes, if there is no hell we must invent one; if there is no heaven we must invent that too. Anything is better than appeals to butterflies coming out of caterpillars."

One who likes to have a suggestive, stimulating book at hand, to be picked up at odd moments, for a chapter that has no particular relation to what goes before or what comes after will find Dean Mathew's book just to his mind.—*N. F. S.*

Man's Religion: Letters to Men (A). By William Fraser McDowell. Eaton & Mains, New York. Cloth. 225 pages. 50 cents net.

Man's Religion (A). By Fred B. Smith. Association Press, New York. Cloth. 267 pages. 75 cents.

In the first of these two books Bishop McDowell presents the matter of the religious life in such a fashion as he conceives to be especially adapted to help men. The man he has in mind is educated, morally upright and well meaning, but perplexed by the voices he hears about him that would guide him into light. The letters try to make clear that the matter is not so obscure after all. The author's attempt is to lead such men into a religious life with the expectation that a Christian's faith will follow. The letters do not sound like Paul's, but doubtless there are men who will be helped by them.

Mr. Smith's book has an entirely different purpose. It undertakes to set before the Church the sort of religion it must teach and practice if it hopes to reach the men and boys of the twentieth century. The author is well known as one of the most successful preachers to men of the present day, and his book, coming as it does out of twenty-five years of experience, deserves the most careful consideration of all who would win men to Jesus Christ.

In a stirring chapter on "The Present Situation" it is shown that while in the religious situation of to-day there is much to dishearten and discourage the Christian worker, on the other hand, there are facts which should give him hope. Mr. Smith declares that men may be won by the Gospel just as certainly to-day as in any past time, and the Gospel that will win them sounds very much like the Gospel that has won them always. Briefly stated, the religion he would have Christian workers declare to men and boys is a religion of fact, of sacrificial living, of social service, of coöperation, of a missionary spirit, and of democracy. He would not have the bars let down so as to make it easier to be a Christian, but rather, raise them so that to be a Christian will require all the power a man possesses, and then need to be supplemented by that of the risen Christ.—*N. F. S.*

New America: A Study in Immigration (The). By Mary Clark Barnes and Lemuel Call Barnes. Illustrated. Cloth. 160 pages. 50 cents net.

Comrades from Other Lands. By Leila Allen Dimock. F. H. Revell Co., New York. Illustrated. Paper. 75 pages. 25 cents net.

America God's Melting-Pot. By Laura Gerould Craig. F. H. Revell Co., New York. Illustrated. Paper. 96 pages. 25 cents net.

The first of these books is the Home Mission Text Book for 1913-1914, the others are supplementary to it.

The aim of the text book is to make a careful, though necessarily brief, study of the composite population of our country. There is, therefore, first of all a chapter showing the origin of its first white inhabitants—we are all either immigrants or their children. Then follows a chapter on the conditions in America and in Europe which have from time to time either accelerated or retarded the flow of the immigrant tide. Ch. III undertakes to analyze somewhat the host of those who come, telling whence they came and where in America they principally settle. Ch. IV discusses the effect of our institutions upon them and their effect upon our institutions. Another chapter is given to Asiatic Influences, and the book closes with a description of the agencies by means of which Christian America is striving to uplift and help them. The book, of course, is brief, condensed, statistical, but the spirit in which the work was done has so permeated it that even figures throb with living interest. It will both inform and inspire those who study it.

"Comrades from Other Lands" follows the immigrant into the coal mine, the open country, the market garden, the construction camp, the cannery and the lumber regions and lets us see him at work in the land of his adoption. There are few figures—just descriptions of the men at their work and of their success or failure (almost invariably the first) in it. Individual cases are described and also the work of the missionary among them. The book is written in familiar narrative form and is intensely interesting.

"America God's Melting-Pot," is of a still different order. The author shows us the various ingredients with which God is at work in America; lets us see the different forces that are reducing and transforming the ore—education, toleration, conservation, war, etc.; glimpses the re-agents that are assisting—missionary societies and the like; and in a final chapter, examines the product. What is the purpose of God in bringing all nations together here in America—fusing them, as it were, in a great crucible? We must wait for time to reveal it, but surely it is a question of absorbing interest to every American.—*N. F. S.*

New Testament Evangelism. By T. B. Kilpatrick, D. D., S. T. D. Geo. H. Doran Co., New York. Cloth. 313 pages. $1.25 net.

Here are certain lectures which the author delivered before the alumni conference of Knox College, Toronto. The lectures themselves were rewritten, so the author tells us, on the shores of the Georgian Bay, in silences where the wild creatures played about his feet and the air was laden with the scent of balsam, birch and pine. "The central idea is the primacy of evangelism in the Church's work"—all this as grounded in the Bible, illustrated from history and applied to the circumstances of the modern Church. We need such studies as these to correct our modern point of view. There is very grave danger that in seeking to bring in the Kingdom of God by the

reorganization of society we should forget that the world is made of men and that we shall never have a good world without good men and women in it, that we shall never have a saved world except as men and women are saved. Here are contentions which are fundamental in the whole history of the Church and which we shall forget only at our peril. The book ends with practical suggestions which might well be studied by ministers and Churches. It is the conviction of the reviewer that our Churches generally are leaving a great field unoccupied, that the average minister can develop more than he does the evangelistic side of his ministry and that there is a place in the conduct of our Church's life for what the English call "Missions" which is being wholly left unfilled and the neglect of which is costing us a great deal.—*G. G. A.*

On the Firing Line with the Sunday School Missionary. By John M. Somerndike. Westminster Press, Philadelphia. Illustrated. Cloth. 169 pages. 50 cents net.

It has been well said that America spells opportunity. How true this aphorism is also in a religious sense this straightforward account of Sunday school mission work amply reveals. The importance and value of the Sunday school as a pioneer religious agency in meeting the exigencies of frontier work here receives the high appraisal that is warranted by practical experience.

It is evident that Dr. Josiah Strong's "Nick of Time" is still with us, and that in our western and southern states we have the unique privilege of doing home and foreign mission work at one and the same time, with all that that implies in reference to our future national welfare and progress. This volume deals with the work of the Board of Publication and Sunday School Work of the Presbyterian Church. While it will be of special value and interest to study classes of that church, all those to whom the Kingdom's growth and advancement is dear will have their vision enlarged and zeal quickened by its perusal.

There are several appendices: one of questions for class study; another of anecdotes and incidents of personal experiences "on the firing line"; and still another of comparative statistics reveals how great and noble an effort the Presbyterian Church is making to keep abreast of the increasing opportunities and meet the growing needs of the unchurched millions that are crowding into the West and the South. How destitute some of the newer portions of our land are in the way of religious privileges is plainly set forth. The showing that is made ought to bring a blush of shame to many a cheek. What these pages reveal will arouse any languid soul that is disposed to "sit at ease in Zion" and is quite satisfied to "stay in such a willing frame as this, and sit and sing itself away to everlasting bliss."—*G. D.*

Problems in Modern Education. By William Seneca Sutton. Sherman, French & Co., Boston. Cloth. 257 pages. $1.35 net.

Under the above title this able author has brought together a number of essays and addresses on a wide variety of topics connected with education, ranging from "The Man of Science and Educational Criticism" to "The Education of the Southern Negro." He also treats of "The Club Woman and Educational Public Opinion," "The Education of Modern Women," "Christian Education in the Twentieth Century," and "Educational Principles Applied to the Sunday School." There are other topics, but these are sufficient to show that the author is both versatile and up-to-date. The most professional theme and discussion is that on "The Unification of College Degrees," in which Mr. Sutton advocates the elimination of the "dead languages" as an indispensable requirement for a certificate of a liberal education.

It is quite impossible to characterize in a sentence or two a work that is so much of a mosaic as is this one. The writer's clear-flowing style of expression and the very practical way in which he handles each subject will commend this work to the general reader as well as to those of the author's own profession. We are inclined to think that we can detect a bias, which of course is only to be expected from his extraction, in Mr. Sutton's setting forth of the *ante bellum* educational opportunities of the Southern slaves. Of course slavery was an advantage in more than one way to the African negro, but the manner in which he came into the enjoyment of these privileges reflects but little credit on his white patrons, to use a mild term, and can in no wise atone for the horrors of the "institution."

One is reminded in reading the last essay that a thorny cactus is a cactus still even though a rosebud be impaled on every one of its thorns.—*G. D.*

Social Environment and Moral Progress. By Alfred Russel Wallace, O. M., D. C. L., Oxon, F. R. S. Cassell & Co., New York. Cloth. 181 pages. $1.25 net.

There is always an intense fascination in following the reasonings of a truly colossal mind when it grapples with a great and intricate problem. This book has that kind of alluring interest. As we all know, its author ranks with Lamarck and Darwin and Herbert Spencer in the world of profound thought, and he even surpasses them in his ability to give to it terse and yet illuminating utterance. Doctor Wallace brings to the great sociological questions of the day the fundamental principles of evolution and finds in them a solution. His first point is that there has been an entire arrest of intellectual and moral progress because of a hoary and vicious social environment. With startling force and weight of argument he establishes the thesis that, as far back as authentic history can go, the race has really been marking time, intellectually and morally. The reason for this is that the human mind has come in to so modify the law of natural selection as applied to mankind that "our whole social system is rotten from top to bottom, and the social environment the worst the world has ever seen."

Dark as the picture is that he paints, things are no worse than they were, and the case is not absolutely hopeless, because reverence for the Divine and the love of justice and truth are innate to human nature. Though perverted by the selfishness and pride of man it has been impossible to breed them out of the race. What is essential is that where they have become overlaid and largely suppressed they be restored to their rightful place in human life and conduct.

It is interesting to note that the key to the problem is to be found in the true emancipation of woman which is something far wider and deeper than giving to her the right of suffrage. When the female is freed from the hampering restraints of economic fear and the male ceases to decimate his sex by useless wars and dangerous occupations and sports, then the law of natural selection will have untrammeled scope of operation, and marriage from love, and not from necessity or convenience, will be the rule, and the product of such unions will in a few generations result in a race of intellectual and moral Titans.

The method proposed to achieve this is one

that will warm the heart of a socialist. Mind must become an active factor, and reverse entirely the present pernicious social order; universal competition for the means of subsistence must give way to universal coöperation; economic antagonism must be transformed into economic brotherhood; monopoly, especially in land and in capital, must be abolished; the social injustice of private and individual inheritance must be supplanted by "universal inheritance by the State in trust for the whole community."

In order that these results may be achieved philosophers and statesmen must concentrate their energies to one great end, viz., to organize "the labor of the whole community for the good of all," and first of all "to take steps to abolish death by starvation and by preventable diseases due to dangerous employments and unsanitary dwellings, while carefully elaborating the permanent remedy for want in the midst of wealth."

The author speaks with the confident judgment of a seer. His book is bound to be an epoch-making one, a towering landmark in a vast expanse of literature upon this burning subject. He gives to selfish individualism and predatory capitalism one of the most staggering blows that they have received in many a decade.—*G. D.*

Sunday Reflections for the Church Year. By Anna Austen McCulloh. F. H. Revell Co., New York. Cloth. 182 pages. $1 net.

This book contains a chapter for each Sunday of the Church year consisting of the collect and the Scripture lesson for the day with brief comment thereon by the author. The comment is always good and, while not particularly original, is rather more than commonplace. It is the work of loving friends who heard the author's talks, made notes of them, and now offer them as a tribute to her memory.—*N. F. S.*

Vital and Victorious Faith of Christ (The). By George Shipman Payson. Funk & Wagnalls Co., New York. Cloth. 247 pages. $1 net.

Doctor Payson here offers a volume full of inspiration to all earnest souls who are striving up to God. Vital and victorious Christianity is to achieve the faith *of Christ,* not merely to have faith *in Christ.* How richly Jesus lived the life of faith on a really human plane and thereby became not only our Example, but also perfected Himself for our redemption, is set forth in these pages with keen analysis, a great force of argument and a rare felicity of expression.

In these days of destructive criticism and of a philosophy cast in the moulds of evolution it would hardly seem necessary to emphasize the humanity of Jesus Christ. However, the portrayal of Him in His life of service and suffering as the living Example of our own faith in God and His unfailing love and goodness cannot be overdrawn.

There are two things that we would criticise in this book. One is the author's view of atonement and propitiation, with the resulting justification. God meets in Christ with a perfect human life and by that fact is propitiated toward humanity. We are attracted by that same perfect ideal and actually aspire to attain to it, though we can never do so completely, thereby *at-one-ment* is effected out of which arises justification. Followed out to its logical conclusion this view of propitiation and atonement leads to the position of the Roman Catholic theologians who find the ground for justification in foreseen goodness. The great difficulty with such views is that they fail to give to justice its due recognition as a cardinal attribute in the Divine nature and relegate it to a subordinate place.

The other thing we would criticise is the author's idea of God as absolute Will (pp. 121, 122). He makes the essence of God's goodness to consist in the free choice of it. To follow that out to its logical conclusion makes God's will, and not His nature, the source and basis of right and truth. The author here confuses human freedom of the will while undergoing probation with the self-determined freedom of an infinitely Holy Being. Will in God is but one element of His nature. Including in it His love, we might call it the executive department of His being; but equally important and fundamental are His wisdom, the legislative department, and His justice, the judicial department. Freedom does not necessarily involve the power of the contrary choice as essential to it. Any being is self-determined that voluntarily, spontaneously, acts in accordance with its own nature. God is a free Being in the highest sense of that term, yet He cannot do anything wrong. He is self-determined, absolutely so, yet this does not require the power of a contrary choice on His part. Such a thing on the part of God is unthinkable.

Keeping these two limitations in mind one can otherwise commend and endorse all that Doctor Payson says without reserve. He presents aspects of the Person and the work of Christ that are far too little recognized in the teaching and the belief of the Church to-day. The chapter on Temptation and the one on Easter Joys are especially fine, rich with stimulating suggestion and spiritual uplift. To fully grasp the author's foundation thought in all its bearings that our faith is to be the faith *of Christ,* such as He exercised in His human experience, is bound to be epoch-making in the religious life of any one. In order to fully satisfy the conscience there must be also faith *in Christ,* but to achieve the sublimest heights of devotion and to experience the fullness of joy in the Christian life there must be such a firm grasp on God and such an intimate fellowship with Him as the Man Jesus has shown us is the blessed privilege of every believing soul.—*G. D.*

BOOKS RECEIVED.

At Close Quarters. By Rev. John A. Hutton, M. A. F. H. Revell Co., New York. Cloth. 252 pages. $1.25 net.

Bible and Temperance, or Christ on Trial (The). By Earle William Gage. Glad Tidings Pub. Co., Chicago. Frontispiece. Paper. 32 pages.

Burning Bush: The Story of the Presbyterian Church (The). By J. R. Fleming, B. D. Chas. Scribner's Sons, New York. Cloth. 230 pages.

Christian Movement in Japan including Korea and Formosa (The). 1913. Edited by John Lincoln Dearing, D. D. Conference of Federated Missions, Yokohama. Maps. Cloth. 771 pages.

Christian Science So-Called: An Exposition and an Estimate. By Henry C. Sheldon. Eaton & Mains, New York. Cloth. 102 pages. 50 cents net.

Emergency in China (The). By F. L. Hawks Pott. Missionary Education Movement of the United States and Canada, New York. Map. Illustrated. Cloth. 309 pages. 50 cents.

Evolution of Christianity. By F. G. Smith. Gospel Trumpet Co., Anderson, Ind. Cloth. 356 pages. $1.

"God With Us" or "God's Faithfulness to His Unfaithful Servants." By Dr. W. A. Mason. The Author. Paper. 35 pages. 10 cents.

Immigrant Forces: Factors in the New Democracy. By William P. Shriver. Missionary Education Movement of the United States and Canada, New York. Illustrated. Cloth. 277 pages. 50 cents.

Legal and Historical Proof of the Resurrection of the Dead. By John F. Whitworth. Publishing House of the United Evangelical Church, Harrisburg, Pa. Cloth. 70 pages.

Light on the Last Days. By Charles A. Blanchard, D. D. Bible Institute Colportage Association, Chicago. Cloth. 149 pages. 75 cents net.

Mexico To-Day: Social, Political, and Religious Conditions. By George B. Winton. Missionary Education Movement of the United States and Canada, New York. Map. Illustrated. Cloth. 235 pages. 50 cents.

One-Sided Autobiography (A). By Oscar Kuhns. Eaton & Mains, New York. Cloth. 236 pages. $1 net.

Prayers Ancient and Modern. Chosen, edited and written by William Angus Knight. E. P. Dutton & Co., New York. Cloth. 268 pages. $1.25 net.

Second Coming: Being a Concordance of New Testament Scriptures (The). Compiled by J. Sterry. Morgan & Scott, Ltd., London. Paper. 32 pages. 3d.

Sermons and Addresses. By John Bascom. G. P. Putnam's Sons, New York. Cloth. 356 pages. $1.25 net.

Seventy-five Years in the Madura Mission. By John S. Chandler. American Madura Mission, Madras, British India. Map. Illustrated. Cloth. 471 pages.

Social Religion. By Scott Nearing, Ph. D. Macmillan Co., New York. Cloth. 227 pages. $1 net.

Vital and Victorious Faith of Christ (The). By George Shipman Payson. Funk & Wagnalls Co., New York. Cloth. 247 pages. $1 net.

Things that Matter Most. By John Henry Jowett, D. D. F. H. Revell Co., New York. Cloth. 281 pages. $1.25 net.

West of the West: A Sketch of Early Mission Days in Northwestern Canada. By A. Ritchie Robson. S. W. Partridge & Co., Ltd., London. Frontispiece. Cloth. 136 pages. 60 cents.

What Must the Church Do to be Saved? By P. Marion Simms, Ph. D. F. H. Revell Co., New York. Cloth. 324 pages. $1.50 net.

Word of the Cross and Other Sermons (The). By A. B. Macaulay, M. A. Geo. H. Doran Co., New York. Cloth. 279 pages. $1.50 net.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

THE TEN COMMANDMENTS. II.

(September 14, Ex. xx. 12-21. Golden Text: Luke x. 27.)

Have you ever seen a baby's eyes grow big as he looks out in wonder upon somebody standing near him? After a while his little hands will flutter as he feebly reaches out toward the one he sees. He is beginning to learn that there are others like himself in this great big world into which he has been born. By and by he will look up and find God; then he will look in and find himself. And as he learns of these three with whom he has to do—God, others, himself—he will discover that he owes something to each. In our lesson to-day the Heavenly Father is teaching His children something of what they owe to others.

Let me see what these commandments say about my relation to the one next to me. First, I have a duty toward his life: I must not kill him. Then I have a duty toward his family: I must not commit adultery. I have also a duty toward his property: I must not steal it. I have a duty toward his good name: I must not lie about him or to him. And, finally, I have a duty toward my own heart with reference to everything that is my neighbor's: I must not even want it. There, now, you have had your primary lesson about your duty toward others.

Of course we owe them other things than these. Jesus in our Golden Text put all these and many, many other duties into *one word;* be sure and find out what that word is.

I read the other day of a society that has for its motto the one word *"Others."* And that is the heart of our lesson. We cannot please God without consideration for "others." We owe it to *God* to be gentle, considerate, kind, honest, pure, truthful, generous in our relation to "others." I know a little girl who said to a playmate the other day, "My father is the boss of this world, and he says I may help." Of course that was said just as a joke, but there are boys and girls who act as though it were

really true of them, as though the world were made for their pleasure alone. The commandments we study to-day were given to show us how wicked that is.

THE GOLDEN CALF.

(September 21, Ex. xxxii. Golden Text: 1 John v. 21.)

Now the amazing thing is that the children of Israel could have been so foolish as to say that the calf they had just made out of their own golden earrings was the god who had brought them up out of Egypt! And to add to their folly there was the earthquake, the fire and the voice from Sinai! Why, you would say, they must have lost their senses to suppose that their golden calf had done all that. The trouble with Israel was that it seemed to them that a calf which they could *see* was easier and better to worship than a great Jehovah Whom they could not see. And then they could worship the calf by doing things the pure worship of Jehovah would not allow them to do. And when you come to think of it these are about the reasons for any sin; if you look closely enough at it you will see something of the golden calf grinning at you through it.

Our lesson calls particular attention to the sin of intemperance. One evening, some months ago, as I was walking up the street I saw a black heap of something in the ditch by the roadside. It proved to be a man overcome by drink. I helped him to his feet and on the way home, and only the other day I attended his funeral. He served the drink demon faithfully until the end. His idol was in the form of a bottle, but it was a real idol just the same as though it had been a calf of gold, was it not? And think of the folly of it!—setting up an old, black whiskey bottle and saying: "This is thy god, O my soul; worship it faithfully and though it lay you in the ditch, still worship it as long as you live."

Our Golden Text is the word of God to us about idols. I wonder if I have any idol in my own heart. They are treacherous, sneaking things, and even while Moses was on the mount with God the people beneath were dancing about the calf. Let us pray God to help us see if we are like them.

DELIVERANCE AND DISOBEDIENCE.

(September 28. Golden Text: Neh. ix. 17.)

I am writing this lesson sitting in a window from which I can see and hear the sea. It is a stormy day and the surf is breaking wildly on the rocks near by. Away as far as I can see, the whitecaps are running, and the little boats have all put in for refuge behind the harbor breakwater—not a boat nor ship in sight.

On that breakwater there are three lights—two red and one white—burning night and day to show the sailor where to steer. They are what are called flashing lights, that is, instead of showing continuously, they are visible only every few seconds just for a flash, and then it is dark again until the next. All their value to the storm-tossed sailor depends upon the regularity of that flash; that and the color of the light alone enable him to tell what light he sees across the waves. If something goes wrong with the light, so that it becomes irregular, uncertain, then it may so confuse him as to wreck his ship.

I think in His dealing with Israel during our quarter's lessons, God had been at work constructing a beacon light for the guidance of a lost and storm-tossed world. He taught that nation about Himself that they might, in turn, teach others and guide them into the haven of His love and peace. Our lessons have shown us what a poor light Israel was. But how patiently God dealt with them! Even their sin of the calf was forgiven, and we shall go on to study next quarter how their training proceeded. But I hope we shall remember that if we are to help guide others aright we must shine steadily, regularly and brightly every day, not a blaze to-day and darkness to-morrow. The world needs the "lower lights" to-day as much as ever, but an uncertain flare may be worse than no light at all.

MOSES' CRY FOR HELP.

(October 5, Num. xi. 4-33. Golden Text: Jas. v. 16.)

If you have read the chapter of our lesson to-day I am sure you do not wonder that Moses felt very keenly the need of God's help for the task that was laid upon him. Perhaps it would be impossible to name another man who had a heavier load to carry.

But what I want you to notice is that there was help for Moses sufficient for the work he had to do. I should be sorry indeed if all the RECORD OF CHRISTIAN WORK boys and girls did not know that whenever God prepares a load He strengthens the back to bear it. Sometimes He does it, as He did in Moses' case, by sending some other person to help lift. Sometimes it will be an angel from heaven, as it was to Jesus in the Garden of Gethsemane; sometimes it may be a multitude of them, as to Elisha and his servant at Dothan. "In some way or other the Lord will provide," and we must learn to trust and sing when the load grows heavy, for that means special help from on High.

The help will come as it did to Moses, in answer to our cry to God for it. If you will study Moses' life—or that of any other great man of God—you will find that the secret of their power was that they knew the way to the place of prayer. I once read of David Brainerd, the great missionary to the Indians, that he would pray to God so earnestly for the conversion of his people that he would become wet with perspiration. God abundantly answered him and gave him the souls of hundreds. Perhaps Moses has no greater lesson for us than that of this secret of his power.

THOUGHTS FOR THE QUIET HOUR.

SEPTEMBER, 1913.

Monday, 1st. *They shall call on my name, and I will hear them. Zech. xiii. 9.*

Prayer is the rope in the belfry; we pull it and it rings the bell up in heaven.—*Christmas Evans.*

Tuesday, 2nd. *I will sing of thy power; yea, I will sing aloud of thy mercy: . . . . for thou hast been my defence and refuge in the day of my trouble. Ps. lix. 16.*

When I have "mercy" and "power" together, then with the psalmist I can say, "Lord, thou art my defence." There is the "power" that can preserve me; there is the "mercy" that will. When these two are brought together, there is a refuge for my soul. Thou *canst* be a refuge, for Thou hast the "power"; Thou *wilt* be a refuge, for Thou hast the "mercy."—*Archibald G. Brown.*

Wednesday, 3rd. *The* LORD . . . . *said unto me, Arise, go forth into the plain, and I will there talk with thee. Then I arose, and went forth into the plain: and, behold, the glory of the* LORD *stood there. Ezek. iii. 22, 23.*

One of the chief dangers of life is trusting to great occasions. We think that conspicuous events, striking experiences, exalted moments, have most to do with our character and capacity. We are wrong. Common days, monotonous hours, wearisome paths, plain old tools, and everyday clothes, tell the real story. Good habits are not made on birthdays, nor Christian character at the New Year. The vision may dawn, the dream may waken, the heart may leap with a new inspiration on some mountain top, but the test, the triumph, is at the foot of the mountain, on the level plain.—*Maltbie D. Babcock.*

Thursday, 4th. *Bless the* LORD, *O my soul, and forget not all his benefits. Ps. ciii. 2.*

Surprising falls the instantaneous calm,
The sudden silence in my chamber small—
I, starting, lift my head in half alarm,
The clock has stopped—that's all!
The clock has stopped! Yet why have I so found
An instant feeling, almost like dismay?
Why note its silence sooner than its sound?
The clock has ticked all day!

And so the blessings Heaven daily grants
Are, in their very commonness, forgot—
We little heed what answereth our wants
Until it answers not.
A strangeness falleth on familiar ways,
As if some pulse were gone without recall—
Something unthought of, linked with all our days;
Some clock has stopped—that's all!

—*George H. Coomer.*

Friday, 5th. *The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, stablish, strengthen you. 1 Pet. v. 10, R. V.*

He Who in nature is so delicately correct in number, weight and measure is not less mindful in determining the discipline through which souls are made perfect. God knows the number of our burdens; He knows why we carry them; knows how long it is well for us to carry them; He knows all about the gauging and apportionment of trial. There is a wonderful arithmetic and mathematics in human discipline beyond any known in the exactest science of astronomers.— *W. L. Watkinson.*

Saturday, 6th. *Jesus saith unto her, Give me to drink. John iv. 7.*

Perhaps it is within the scope of *our* holy privilege to refresh the heart of our Lord. Perhaps we can give Him to drink of the well of our affections, and He will "see of the travail of his soul, and . . . . be satisfied."—*J. H. Jowett.*

Sunday, 7th. *The* LORD *God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Gen. ii. 7.*

And so this soul of mine is a compound of two worlds—dust and deity! It touches the boundary line of two hemispheres. It is allied on one side to the Divine; on the other, to the beast of the field. Its beginning is from beneath, but its culmination is from above; it is started from the dust of the ground, but it is finished in the breath of God. My soul, art thou living up to thy twofold origin? Art thou remembering thy double parentage, and, therefore, thy double duty? Thou hast a duty to God, for His breath is in thee; thou hast a duty to the earth, for out of it wast thou taken. Thou must aspire both upward and downward: upward to reach God; downward to touch the things of the dust. Thou must receive thy beauty from the breath of God, and thou must give thy beauty to the things of the dust. Thou art placed between the two worlds in order that thou mayest reunite them; thou art the mediator between the highest and lowest. Take the things of the highest and give them to the lowest. Take the Divine love into thyself, and shed it down upon that which is beneath thee. Shed it down until it shall become that glass wherein thou shalt behold God's glory even in the dust, and in whose reflected radiance the dust itself shall be transformed into the image of the Divine.—*George Matheson.*

Monday, 8th. *Let your communication be, Yea, yea; Nay, nay. Matt. v. 37.*

Christ's rule may sound like a commonplace, but it works. It is the practical way of making a start towards ridding the world of this curse of falsehood.—*William R. Richards.*

Tuesday, 9th. *Let us lay aside every weight, ... and . . . . run with patience the race that is set before us. Heb. xii. 1.*

What is a weight? Anything that hinders my running toward that goal. Love may be a weight; learning may be a weight. I am mentioning the highest things of set purpose, feeling that it is not necessary to discuss the lower. Anything that dims the vision of the ultimate, that kills the passion, is a weight.—*G. Campbell Morgan.*

Wednesday, 10th. *The testimony of our conscience. 2 Cor. i. 12.*

Conscience is that through which God works upon us. We have wills of our own. By our wills we make our choices. Conscience comes forward, and, in virtue of the power which God has given to it, claims to guide those wills. It points to what is right and says, "Choose that." It points to what is wrong and says, "Avoid that!" God has put the scepter of our lives in the hands of conscience; where reason argues, conscience commands; where wisdom falters, conscience is certain. Conscience goes straight to what is known to be right. . . . . Conscience is for you and me the voice of God.—*E. B. H. Macpherson.*

Thursday, 11th. *Put ye on the Lord Jesus Christ. Rom. xiii. 14.*

How constantly we are rushing into life with all its demands, half-dressed! When we are proud, we have left out Christ's humility; when we are morally weak, we have forgotten to put on Christ as our strength; when we fail in some temptation, we have failed to put on Christ as the complement to all demands; when there is lack in us of the sweetness, reasonableness and loveliness of Jesus, it is because we have forgotten to put on His "meek and quiet spirit." Let us "put on the Lord Jesus Christ," and every part of His vesture—"the garments of salvation" as well as "the robe of righteousness."—*F. B. Meyer.*

Friday, 12th. *With what measure ye mete, it shall be measured to you again. Matt. vii. 2.*

'Tis with "such measure as you mete!"
"Who loves is loved," glad lips repeat;
The kindly word is multiplied,
Returning by the earliest tide;
The helping hand is helped in turn;
Who teaches, from the child will learn;
Who gives, will gracious alms receive;
Who spreads his joy forgets to grieve;
Whose little candle lights the way
For others when some shadow bars,
Will guided be himself by ray
Of glory passing sun or stars!

—*Mary Mason Poynter.*

Saturday, 13th. *Let us run . . . . the race that is set before us, looking unto Jesus, the author and finisher of our faith. Heb. xii. 1.*

By faith we enter on "the race"; through faith we receive the power that will make us able to "run, and not be weary," and to "walk, and not faint." But unless we run we shall not advance, and unless we advance we shall not attain.—*Alexander Maclaren.*

Sunday, 14th. *They shall rejoice, and shall see the plummet in the hand of Zerubbabel. Zech. iv. 10.*

It is joy to the Christian to know that the plummet is now in the hand of our great Zerubbabel, and that when He comes forth, the world's misrule shall be over. The false standards and false estimates of men shall be swept away. The standards of "expediency," of "conscience," of "every man thinking as he likes, if he be only sincere"—these, and all similar refuges of lies, shall be like a spider's web. The measure of all things will be Christ, and Christ the Measurer of all things. How everything will be reversed! What a turning upside down of all that now exists! Blessed day, and longed for—the world's great jubilee, the earth's long-looked-for Sabbath, groaning creation's joy, and nature's calm repose! Who would not cry, "Come, Lord Jesus, and end this troubled dream! Scatter the shadows of the long, dark night of sin and sorrow, sighing and tears, despair and death"?—*Frederick Whitfield.*

Monday, 15th. *All my fountains are in thee. Ps. lxxxvii. 7 (R. V. margin).*

This is the spontaneous life. We do things not because we have to, but because we love to. Service and sacrifice spring spontaneously from the Divine life within us.—*A. B. Simpson.*

Tuesday, 16th. *The upright shall dwell in thy presence. Ps. cxl. 13.*

The presence of Christ may become the atmosphere of our life. The sense of His presence may be cultivated. He will thus become a Host in the home, reshaping its usage until by and by it will take on the shape of His personality. He will affect one's social communion, conversation, prevailing spirit, business transaction, guiding, deciding, making a new standard by which all will be measured and controlled.—*S. D. Gordon.*

Wednesday, 17th. *Come out from among them, and be ye separate, saith the Lord; . . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, ... let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 Cor. vi. 17, 18; vii. 1.*

Holiness is an entire separation from known sin and an entire separation unto the known will of God, which conditions a constant impartation to the soul of the life and power of Jesus Christ. A separation from sin: that is negative; a separation unto God: that is positive; and a resultant impartation of the Divine life: which is adequate power to do His will, to walk according to His precepts, and to spend and be spent in His service.—*J. Stuart Holden.*

Thursday, 18th. *Our Saviour Jesus Christ . . . . hath abolished death, and hath brought life and immortality to light through the gospel. 2 Tim. i. 10.*

There comes a time in human life when men want more help than is to be found in their own arm—a time when a strange giddiness seizes them, and spectral presences fill the air with cold and unfriendly shadows. Then man puts out his arm and cannot draw it to him again. In every history this point comes, namely, the point of death. No man can so curve his way as to avoid it. It is a point at which none but fools can be flippant. The Gospel tells us that Jesus Christ can turn the point of death into the point of immortality! He "hath abolished death": it is but the shadow of the gate of life.—*Joseph Parker.*

Friday, 19th. *O our God, ... we have no might against this great company that cometh against us. . . . Thus saith the* LORD *unto you, Be not afraid nor dismayed by reason of this great multitude. . . . . Ye shall not need to fight; . . . . stand ye still, and see the salvation of the* LORD *with you. 2 Chron. xx. 12, 15, 17.*

Life is a paradox. Life is a simple and easy thing; life is a terribly difficult thing. And woe to us if we go on thinking it is only one or the other of these two; unaware of the great difficulties we are to confront, and the adversary we are to overcome; or unaware of that quiet, simple rest that remains for all of us now as people of God.—*Robert E. Speer.*

Saturday, 20th. *To-day. Heb. iii. 7.*

We cannot change yesterday—that is clear,
Or begin on to-morrow until it is here;
So all that is left for you and for me
Is to make to-day as sweet as can be.
—*Selected.*

Sunday, 21st. *This people have I formed for myself; they shall shew forth my praise. Isa. xliii. 21.*

The legend runs that there once stood in an old baronial castle a musical instrument upon which nobody could play. It was complicated in its mechanism, and during years of disuse the dust had gathered and clogged it, while dampness and variations of temperature had robbed the strings of their tone. Various experts had tried to repair it, but without success, and when the hand of a player swept over the chords, it woke only harsh discords and unlovely sounds. But there came one day to the castle a man of another sort. He was the maker of the instrument, and saw what was amiss, and what was needed for its repair, and with loving care and skill he freed the wires from the encumbering dust, and adjusted those which were awry, and brought the jangling strings into tune, and then the hall rang with bursts of exquisite music. And so with these souls of ours, so disordered by sin that everything is in confusion and at cross purposes; it is not until their Divine Maker comes and attempts the task of repair and readjustment that they can be set right and made capable of the harmonies for which they were originally constructed.—*Selected.*

Monday, 22nd. *They separated themselves the one from the other. Abram dwelled in the land of Canaan, and Lot . . . . pitched his tent toward Sodom. Gen. xiii. 11, 12.*

Lot was a weak character, and should have stayed with Abraham. A good many men, as long as they are bolstered up by some godly person, get along very well; but they can't stand alone.—*D. L. Moody.*

Tuesday, 23rd. *Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. iv. 31, 32.*

This world is too sweet and fair to darken it with the clouds of anger. This life is too short and precious to waste it in bearing that heaviest of all burdens—a grudge. Forgive, and forget if you can; but *forgive* anyway; and pray heartily and kindly for all men, for thus only shall we be the children of our Father Who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."—*Henry van Dyke.*

Wednesday, 24th. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. iii. 18.*

Grace has its dawn as well as its day; grace has its green blade, and afterwards its ripe corn in the ear; grace has its babes and its men in Christ. With God's work there, as with "all his works in all places of his

dominion," progress is both the prelude and the path to perfection. Therefore, we are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," to "go on unto perfection," saying with Paul: "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Thomas Guthrie.*

Thursday, 25th. *I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I . . . . by the will of God, ... may with you be refreshed. Rom. xv. 30-32.*

It is probable that no Christian agent ever rises to the highest possible point of efficiency unless he is interceding for some other agent or agents, that they, too, may be efficient. For without intercession of this kind, a prayer for personal endowment with power can scarcely be cleansed from selfishness; and selfishness here, as elsewhere, is weakness. Can we, at a moment's notice, give the name of any servant of Christ, other than ourselves, for whose endowment with Divine power we habitually pray?—*G. A. Johnston Ross.*

Friday, 26th. *Without me ye can do nothing. John xv. 5.*

It is indispensable that the work within keep pace with that without, for secret fellowship with God is far more vital than public service. Yea, the success of the latter is absolutely dependent on the maintenance of the former. A powerful ministry springs from lonely fellowship with God, and, depend upon it, our lives will be like Christ in exactly that same degree as we are with Christ, for only "the expulsive power of a new affection" can shatter self and free from sin and thraldom.—*Hugh D. Brown.*

Saturday, 27th. *As thy days, so shall thy strength be. Deut. xxxiii. 25.*

A narrow promise—a day at a time; a broad promise—every day, all days; a varying promise—every kind of a day, black or bright, happy or wretched. And it is the promise of One Who knows our days, numbers our days, controls our days, and is with us "all the days."—*W. G. Moorehead.*

Sunday, 28th. *The Lord . . . . had compassion. Luke vii. 13.*
As my Father hath sent me, even so send I you. John xx. 21.

If I could know the agony of pain
In which my brother wrought, yet gave no sign,
His bungling work would take on graceful shape,
And glory would illumine every line.

If I could know the heartache bravely hid
Beneath the smile of courage, day by day,
I'd not withhold the kindly deed and thought
To cheer my friend upon his lonely way.

If I could know the struggle to do right
Of that poor fallen one so sore beset,
Not "Shame," but "Bravo," would I cry to him:
"Thou fightest foes whom I have never met."

If I could know the longing pressing close
Beneath derision's sneer at holy things,
A friendly hand I'd stretch across the gulf
And know the thrill which world-wide kinship brings.

And I can know! Come, Son of man, Divine,
Flood all my soul with sympathy benign,
Until my very life is love impearled,
And pulses with the heart-throbs of the world.

—*Selected.*

Monday, 29th. *I delight to do thy will, O my God. Ps. xl. 8.*
Walk, even as he walked. 1 John. ii. 6.

The more closely we walk with Christ, the more fully we realize that it is our highest privilege to do His blessed will.—*Selected.*

Tuesday, 30th. *I spake unto thee in thy prosperity. Jer. xxii. 21.*

We shade our eyes with the hand to shut out the glare of the strong daylight when we want to see far away. God thus puts, as it were, His hand upon our brows, and tempers the glow of prosperity, that we may take in the wider phases of His goodness. It is a common experience that, looking out from the gloom of some personal affliction, men have seen for the first time beyond the earth plane, and caught glimpses of the Beulah Land. Let us not shrink from the Hand which we know is heavy only with blessing.—*Ludlow.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

THE TEN COMMANDMENTS. II.

(September 14, Ex. xx. 12-21.)

September 8. Ex. xx. 12-21.
September 9. Matt. xxii. 34-40.
September 10. Ex. xxi. 1-16.
September 11. Ex. xxi. 17-36.
September 12. Ex. xxiii. 1-9.
September 13. Ex. xxiv.
September 14. Matt. v. 17-20, 43-48.

MAN'S DUTIES TO MAN. The *fifth* word, in demanding honor for parents, lays equal stress on the mother as the father. In Israel, woman was always put in a position of affectionate reverence. The mother could not be honored where the wife and woman was degraded. This was the first commandment with a promise attached to it (Eph. vi. 2). It is remarkable that in the case of Chinese civilization, which has lasted longer than any other, this honor to parents had the first place. In very deed, "their days" have been "long in the land."

The *sixth* commandment guards life. Of course we must distinguish between murder, which implies malicious intent and purpose, and manslaughter, where death may be occasioned by the merest accident. (See Ex. xxi. 12-14.) We must also allow for the execution by society of the death sentence, which cannot be included in either. (See Matt. v. 21, 22.)

The *seventh* protects purity. This was specially insisted on by our Lord, not only in the outward relationship, but in the heart (Matt. v. 27, 28).

The *eighth* forbids robbery of any kind, and under the searching teaching of our Lord must be applied not only to the stealing of property, but to the defamation of another's character or the lessening of his happiness or influence. So far from stealing, we are commanded to give to those that ask, and from those that would borrow not to turn away (Luke vi. 33-36). What a contrast to the usage of those tribes, ancient and modern, who have classed robbery among the virtues, on the condition that it was not discovered! See also Acts iv. 32 and xx. 35.

The *ninth* guards our speech. We may have to bear *true* witness, and witness with the confirmation of an oath, concerning our neighbor's wrongdoing. The well-being of society may require this; but, on the whole, we must cover faults and speak "the truth in love" (Eph. iv. 15). Scandal-mongering, the exaggeration of a report, the passing on of unkind and detrimental gossip, are all included in this command. Let us turn from such talk, refuse to admit it to our homes or to allow it in any circle in which we move.

The *tenth* is expressly mentioned by Paul (Rom. vii. 7). It differs from the rest in passing behind the outward action to the region of desire. In Deut. v. 21 we learn that coveting is an unlawful form of *desire*. We may honestly transact with our neighbor for a book or a house, and either beg, borrow, or buy it from him; but there is a whole heaven between this and the coveting which becomes jealousy, envy, or passion. (See 1 Kings xxi.) Thus the Ten Words of Sinai bring the whole life of man under the reign of God. There is no act of our life or thought of our heart which is not comprehended within the limits of this noble code. It was reverenced by our Lord, though He greatly enlarged its scope (Matt. v. 18-48; xix. 16-21).

MAN'S DREAD OF GOD'S HOLINESS. "They removed, and stood afar off." They thought they must die. They requested Moses to act as mediator. They were glad to participate in God's merciful providence, and believe that He was the unseen background of their life. They sang His praise on the shores of the Red Sea, and gladly appropriated the supplies with which He enriched the desert wastes. They rejoiced in the shadow of the brooding cloud by day and the light of the pillar of fire by night. But there they stopped. They were unwilling that the naked beam of Deity, unveiled and undiluted, should shine upon their mortal vision.

This tendency is characteristic of us all. We are quite ready to admit the existence

and providence of God, but do not desire that He should come into close quarters with us. Men do not object to think of God in His high heaven, but they are unwilling to conceive of each common bush as being aflame with the Divine fire. True religion welcomes God's life and light into the innermost recesses of the soul, yields up to Him the key of every cupboard, and views His hand in each particular providence. But the typical professor shrinks in alarm from the Divine interpenetration of life. "Not so near!" he cries in apprehensive tones; and then bids his priest or minister, his sacrament or creed, his church or meeting house, become his Moses and supply him with smoked glass that the tempered light of eternity may fall gently on his diseased eyes. What a contrast is this to the condition of soul, that says with Samuel: "Speak, LORD; for thy servant heareth," or with David: "Be not silent to me: lest . . . . I become like them that go down into the pit"! We are thankful for Moses, but we cannot be content with him; our heart and flesh cry out for the living God; and even our Lord recognizes this, and lives to "bring us to God" (1 Pet. iii. 18).

There are two reasons for man's longing for human mediatorship. (1) *We are deeply conscious of sin.* "I was shapen in iniquity," says one; "by nature, children of wrath," says another. If the angels veil their faces with their wings, as they stand in God's presence; if patriarchs, like Job, cry that they are vile; if the holy Isaiah confessed himself to be unclean, and Peter bade the Lord depart, and John fell at His feet as dead—how shall we answer for one sin of a thousand? See Job xlii. 6.

(2) *There is a lurking belief in man's heart that man is more merciful than God.* It is for this reason that he has created the priest, calling out one of his fellows and setting him apart from other duties that he may bear gently on the ignorant and erring, because he is himself "compassed with infirmity" (Heb. v. 1, 2). For the same reason the worship of the Madonna obtained so wide a vogue, especially in the Middle Ages.

It is for this reason, knowing how our sinfulness would hide with Adam in the trees of the garden and how our hearts misconceive of God, that the Son of God manifested Himself in human flesh, "that he might be a merciful and faithful high priest," coming to us from God and returning from us back to Him. (See 1 Tim. ii. 5; Heb. ix. 23-28.) There are two main objects included in our Lord's Priesthood and Mediation. First, He bears our sins for us and puts them away, so that they are remembered no more; and secondly, He is the common meeting-place between man and God, between the sinner and the All-Holy. Therefore it is that the sacred writer makes such an exulting contrast between the scene at Sinai and the freedom of access which we enjoy. Every word of Heb. xii. 18-29 should be studied in this connection.

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke. x. 27.*

THE GOLDEN CALF.

(September 21, Ex. xxxii.)

September 15. Ex. xxxii. 15-20, 30-35.
September 16. Ex. xxv. 8-22.
September 17. Ex. xxvi. 31-37.
September 18. 1 Cor. x. 1-13.
September 19. Hos. viii. 1-12.
September 20. Ps. xlix.
September 21. Jas. iv. 1-10.

The people had seen Moses under many difficult circumstances. They had beheld him face to face with Pharaoh, daring to hurl back a retort on the greatest tyrant the world had known; they had wondered at him amid the awful terror of the night of the passage through the Red Sea; and when God had spoken from Sinai, Moses had answered Him with a voice. They felt that so long as Moses was present, they had an incarnation of Deity, and that God was with them and near them. They realized the moral restraint and uplifting influence of his soul. One man, by the nobility and purity and simplicity of his character, kept two and a half millions of people on the high uplands of monotheism and spirituality. After such a fashion all of us are called to live in the home, in the business house, and amongst men—with so much of God in us that to see us will make men

think of God, and experience a moral restraint, arresting them in the gratifying of their passions. Thus we shall be as an antiseptic in the midst of pollution, our influence proceeding not so much from what we say as from what we are. When Moses' presence was withdrawn, the people said to Aaron, "Make us gods."

The people did not mistake the moral weakness in Aaron's character, of which there were two signs. First, when they demanded that he should prepare a calf as a visible deity, instead of meeting them, as he should have done, with a direct negative, he set himself to place difficulties in the way of carrying out their desire. He reasoned with himself: "It is a mere passing whim. I will not therefore contradict them, lest they stone me, but I will throw back the difficulty upon them, and let them obtain from their wives and children their earrings and ornaments." It is customary in the Orient, where banks are few and untrustworthy, for the people to carry as much wealth as possible in ornaments upon their persons. Aaron said to himself, "They will never deny themselves their rich jewels and thus I shall be delivered from doing what I know to be wrong." We are often tempted to reason after a similar fashion. We know that a thing is wrong, but instead of saying so, we endeavor to evade the fact, and try to get the credit of virtue by raising a side issue. But the event does not justify our expectations. So far from Aaron's hopes being realized, they were falsified, and the people began to pour in with their golden ornaments, stripping their persons in their enthusiasm, and to his mortification, he found himself compelled to carry out their purpose. In this there was an exact counterpart in Pilate's paltering with the demand of the high priest that Jesus should be crucified. In each case the result was the same.

Second, when Moses came down from the mount, full of burning indignation, Aaron replied to his hot remonstrances by saying: "Brother, you understand this people, that they are stiffnecked. They gave me the gold, I put it into the furnace, 'and *there came out this calf.*' I did not do it; it was the furnace. I am but the unlucky creature of circumstances." There is a type of man that lays the whole stress of his failure on circumstances, and unjustly accentuates these: "It was not I, but the furnace."

Idolatry is the endeavor to realize by the senses and intellect that which only reveals itself to the spiritual faculties of the soul. The essence of idolatry is not expressed in the words, "I have no care for God in heaven; these idols, therefore, shall be my gods," but in the confession, "I know that there is a God in heaven; but the knowledge of Him 'is too wonderful for me; it is high, I cannot attain unto it'; my spiritual sight is dim, and I will make these living embodiments of His being." Had anyone suggested that Israel should apostatize from the God of Abraham, they would have stoned him to to death. They had no desire to break the first commandment and to have other gods than Jehovah; but they found the second commandment too vigorous. They must have an image, a visible representation, an idol (from the Greek *eidolon,* i.e., something to be seen).

On reaching the camp, Moses did three things. (1) *He destroyed the calf.* How remarkable was his act in forcing the people to drink of the dust of the golden calf (ver. 20)! It has been finely said that the world is still drinking of the dust of its idolatries. The penalty of making an image of God to the sense, instead of seeking God with the spirit, is the destruction of all the nobler attributes of the soul. "They that make them are like unto them; so is every one that trusteth in them" was a true witness that the prophet made concerning idols and idol-makers. The connection between idolatry and the grossest sensuality is proverbial; and the reason is apparent. Directly the senses are allowed to take possession of the soul, they paralyze its resistance, they make havoc of its will.

(2) *He remonstrated with Aaron,* as we have seen.

(3) *He took his station at the main gate of the camp and cried:* "Who is on Jehovah's side? Here to me." He could not endure that the Amalekite tribes, who were probably peering down from the cliffs on the naked orgies of the people, should not also behold the condign justice and judgment with which the Almighty would avenge them. At all costs the unseemly revel must be stopped. He gave orders, therefore, to the faithful band, that gath-

ered at his call, to go in and out throughout the camp, visiting the whole of it, and slaying, if necessary, every man, even his son or his brother. This act on the part of the Levites secured for them the priesthood; and long after it was said of the tribe: "My covenant was with him of life and peace. . . . . The law of truth was in his mouth: . . . . and [he] did turn many away from iniquity."

But is not this clarion call still ringing: "Who is on the LORD's side?" Was there ever a time when stalwarts like these were in greater demand? We have to hold God's truth against many idols which are placed in competition with it—idols of the tribe, of the forum, and of the heart. But before we can hope to cope with the heresies and superstitions of our age, we must turn the sword against ourselves. "Little children, keep YOURSELVES from idols" is very pertinent advice. Whilst condemning others, let us see to it that no mote or beam is in our own eyes. Do we know what it is to worship God in the Spirit, to glory in Christ Jesus, and to have no confidence in the flesh? Have we, with Jacob, put away the strange gods of our souls, i.e., all that detracts from our face-to-face fellowship with God? Have we purified ourselves from all filthiness of the spirit as well as of the flesh? Have we put off the garment of the old man, and put on the new man, which is created in the image of God? Then will be fulfilled for us the magnificent "blessing wherewith Moses, the man of God, blessed [Levi] before his death." (Deut. xxxiii. 8-10, R. V.)

GOLDEN TEXT: *Little children, keep yourselves from idols. 1 John v. 21.*

DELIVERANCE AND DISOBEDIENCE.

(September 28, Neh. ix. 7-21; Ex. xxxii. 7-14, 30-35.)

September 22.	Ex. i. 22-ii. 10.
	Ex. ii. 11-25.
September 23.	Ex. iii. 1-14.
	Ex. v. 1-14.
September 24.	Ps. cv. 23-36.
	Ex. xii. 21-31.
September 25.	Ex. xiv. 19-31.
	Ex. xvi. 2-15.
September 26.	Ex. xix. 1-6, 16-21.
September 27.	Ex. xx. 1-11.
	Ex. xx. 12-21.
September 28.	Ex. xxxii. 15-20, 30-35.

Once more we turn to the fascinating story of the Golden Calf. Barely three months had passed since the people had made the transit through the Red Sea, and every hour of that period had been marked by evidences of the Divine care. For them the table in the wilderness had been spread; for them the waters had gushed out pellucid and crystal from the rocks; for them the cumulus cloud slowly advanced across the sky, and spread its fleecy folds over them, shading them from the heat by day, whilst at night its lambent flame shone over the camp. But notwithstanding this, and their protestations that they would serve God only and keep His law, they demanded the outward semblance of Deity, violating not the first commandment—for they never intended to renounce Jehovah—but the second; and demanding to worship the Almighty under the form of some creation of their hand.

Not only had they made this image, probably after the fashion of Assyria, where their forefathers had dwelt, but had worshiped and circled around it in dances too terrible to describe. Moses felt keenly the sin and shame of their action, of which he first heard from the lips of God Himself, and realized that nothing could prevent, so far as human thought went, the infliction of a dire penalty upon the people whom he loved. He expected that penalty to fall inevitably, (1) because of the righteousness of the Divine Nature; (2) because of the inviolability of God's Word; and (3) because of the transcendence and sublime significance of the ten commandments, which had just been committed to his charge.

As we read the narrative, it would almost appear as though Moses were pressing God to retreat step by step, and yield to his importunity; but, in point of fact, God was only drawing Moses on to comprehend the love and grace of His character. It is as though the mother, when teaching her child to walk, were to retire backward, as though pushed by his tiny hands, whereas, she is teaching him, unconsciously to himself, to walk. Our Father is so intent on leading us to advance, that He appears to yield to our importunity. "The kingdom of heaven suffereth violence, and the violent taketh it by force." This is the secret of delayed

prayer. Prayer is educative. The man who prays grows; and the muscles of the soul swell from thin whipcord to iron bands.

Would Their Sin Compel God to Destroy and Blot Them Out? Whilst Moses was considering that possibility, the thought was suggested to his mind, whether it would not, after all, be better that the people, who were stiffnecked, rebellious and blind, should be destroyed, and that out of his own family and beneath his own tutelage a new, young, fresh, God-fearing nation might originate. (Ex. xxxii. 9, 10, R. V.) This suggestion must be classed with that made to Abraham in Gen. xxii. 1, 2, R. V. There was no intention to destroy Israel, but the suggestion was allowed to come to reveal Moses to himself. So, after fasting forty days, our Lord was tempted to use His Divine power to make stones into bread, to stay the cravings of His hunger.

But Moses would have none of it. He had left the home of Pharaoh's daughter to identify himself with this people; and now, though they had turned from him, he would not abandon them, but wove the bond of affinity between them and himself tighter than ever. He desired no independent existence, he wanted no glory for himself; their lot should be his lot, their destiny his destiny, and he would stand or fall with the people of his birth. That was a supreme and necessary decision. Before ever we can pray for people and deliver them, we must identify ourselves with them. We must feel our oneness with them, afflicted with their afflictions, and touched with their infirmities. We must share their sorrows, and even bear their sin. When Moses had put aside all thought of his own ambition, and had definitely associated himself with the fortunes of his people, he was able to look God in the face and say: "Father, Thou canst not destroy them, for three reasons. First, Thou hast done so much for them with Thy mighty power and outstretched arm that Thou canst not contradict all Thy previous attitude. Second, if Thou shalt destroy them, the Egyptians will deride Thee, and Thou canst not do it for Thine own honor's sake. Third, if Thou shouldst destroy them, where is Thy covenant with their fathers, to whom Thou hast pledged Thyself to bring their children into the land of promise?"

Could Their Sin Be Forgiven? We have seen the wrath with which Moses entered the camp. The broken tables of the law, the dust of the idol mingled with the water that descended from the mount, and the corpses that strewed the passages of the encampment, all proved the heat of his indignation. But if he felt like that, what might not God be feeling in His high heaven! Had they not committed the unpardonable sin, for which there is no forgiveness in this world, or the next? Would the blood of bulls and goats ever suffice to take away their sin?

Moses said to Israel: "My people, you have sinned a great sin; peradventure I will make an atonement for it." During the forty days which had preceded he had been talking much with God about atonement, for all these chapters are filled with the Divine prescriptions regarding atonement; and whilst he lay sleepless all night in his tent, the first and only consideration with him was, whether he could not prevail with God to accept him as a sacrifice on behalf of the guilty nation. It was a noble resolve. We recall those great words of the Apostle Paul, who seemed to be the lawgiver of the Church, as Moses was lawgiver to the nation, in Romans ix. 1-3 (R. V.). Yes, and a greater than either said, "This is my blood . . . . shed for many for the remission of sins." So Moses climbed the well-worn mountain path, and stood again before the Lord, and said: "This people have sinned a great sin. . . . . Yet now, if thou wilt forgive their sin—" and then there came a pause. It was an unfinished sentence, broken by the extremity of the emotion that surged within. Can we finish that sentence? "If Thou wilt forgive, then Thou wilt reveal Thy noblest attribute; if Thou wilt forgive, my tongue shall sing Thy praise as long as I live; if Thou wilt forgive, Thou wilt bind the people to Thine heart for ever. But if not without blood, and if that of beasts does not avail, may I not be their atonement?—'blot me, I pray thee, out of thy book which thou hast written,' out of the Book of Life, out of the book of eternal blessedness; blot it out. Take *me,* if only Thou wilt spare them."

The Almighty did not fully answer that challenge, because He saw across the plains

of time the upreared Cross on which, in the Person of His Son, He would "make reconciliation for the sins of the people." Him would "God set forth to be a propitiation, ... to shew his righteousness, ... in the passing over of sins done aforetime." Every man, was the reply, must stand for his own sin. Moses could not make an atonement, because he was himself a sinner, and no sinful mortal can make an atonement for his brother: "Whosoever hath sinned against me, him will I blot out of my book." But, in virtue of the true mercy-seat, and the love that was to give Christ to the Cross, forgiveness was granted, and Moses was bidden to lead the people to the land of promise, with the assurance that God's Angel should go before them.

Golden Text: *Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness. Neh. ix. 17.*

MOSES' CRY FOR HELP.

(October 5, Num. xi. 4-33.)

September	29.	Num. xi. 10-18, 24, 25.
September	30.	Num. ix. 1-14.
October	1.	Num. ix. 15-23.
October	2.	Num. xi. 1-9.
October	3.	Jer. xiv. 7-22.
October	4.	John xvii. 1-11.
October	5.	John xvii. 12-26.

The best of men are only men at the best. This outbreak of murmuring took place, apparently, at the first camping ground after leaving Sinai. (See Num. xxxiii. 16.) The fire had only recently ceased to burn on the Mount. The twice forty days that the great lawgiver had spent in face-to-face fellowship with God had only just expired; and the glory was still upon his face. Only once as yet had he used those brave words, recorded in the previous chapter, of challenge to all their enemies (ver. 35). It was hardly to be expected that so soon the people would give way to murmuring, or that he should break out with what sounds like petulance. (See ver. 12-15.) But we must remember that in Moses' case there was a great nervous strain. The effort of ruling, moulding, educating and leading this host, which had been slaves but yesterday and had all the vices of Egypt in memory if not in desire and act, was stupendous. It was only natural that there should be some reaction. As with Elijah after Carmel, who wished that he might die; and with John the Baptist confined in his grim cell, who lost faith in the Messianic mission of Christ, so with Moses. The nervous tension of his position exposed him more easily to the attack of pessimism, and almost unbelief, which breathes through this complaint. But as a father pitieth, so God, because He knows our frame and remembers that we are but dust. He knows what proportion of our querulous complaining arises from our shattered nerves, and what from our evil heart of unbelief which tempts and proves Him. (See Ps. xcv. 8, 9.)

The Immediate Cause of the Trouble. It began with "the mixed multitude." Cf. ver. 4 and Ex. xii. 38. These were not Hebrews, but people who had contracted alliances with, or who for some reason favored, the Hebrew race. Probably they were the poorest of the Egyptian nation, who had nothing to lose and everything to gain by a change. They were swept along in the exodus movement, but they had no real part nor lot in its high ideals and prospects. They had been accustomed to the rich, cheap succulent food of the wide valley. The land of Egypt was universally renowned for its melons, leeks, onions, etc.; and for these they began to cry out, repining against the daily manna. From them the spirit of unrest and discontent spread to the people of Israel, who wept again, saying, "We have nought but this manna to eat."

There seems to have been more than this lust for meat. *An element of unbelief had crept in.* They said, "Can God . . . . ?" (Ps. lxxviii. 19.) They thought, as Eve did, that there was good to be had beyond the ring-fence of God's permission. They felt that God was dealing unfairly with them; and perhaps that He was powerless to do what seemed so needful: "Behold . . . . the waters gushed out; . . . . [but] can he give bread also? can he provide flesh for his people?" This outbreak of lust and unbelief is not singular. In our own lives how often we have passionately desired and demanded things which were not included in God's plan for us. Sometimes these desires have been incited by others;

sometimes they have risen from our own depraved tastes (cf. Ps. li. 5, 6). "The flesh lusteth against the Spirit" (Gal. v. 17). But whatever their source, they are very grievous to the Holy Spirit. They elicited this outcry from Moses. There is a parallel to it in those words of our Lord, recorded in Mark ix. 19. In Him, however, there was weariness and heartbreak, but no trace of repining against the Father's will.

God's Gracious Answer. He did not chide His servant, but in two ways met his need.

(1) *Seventy men were specially qualified by the Spirit to be his assistants.* The pressure of the people, with all their variety of need, was too much for Moses to bear. As we have seen, his nervous system was threatened with collapse; and the most obvious relief was given by the provision of the seventy. Some have been disposed to criticise this transference of authority, saying that if Moses had only trusted God sufficiently, he himself would have been adequate for all the demands made on him. With this I have no sympathy. As Mr. Moody used to say: It is better to get a hundred people to work than do the work of a hundred people. Besides, think of the blessing that came into the lives of these men. They received the unction of the Holy One, and began to understand the ways of God after a new fashion. (See 1 John ii. 20, 27.) They were able to deal with persons in their own vicinity, who would never have come to the great lawgiver; and probably were able to arrest the tiny rift in the lute before it had grown to such proportions as to make the music mute.

The magnanimity of Moses in regard to these men was magnificent. It appears that for some reason, which was deemed sufficient, two of the seventy men were not able to assemble with the others at the Tabernacle to receive the anointing. But the same spirit that fell on the others fell on them also. The news was instantly borne to Moses, and Joshua supposed that he would be hurt and jealous. How little he had gauged the noble heart of his leader, who broke out in the generous reply of ver. 29. Jealousy is one of the most frequent and insidious of our inner foes. It is fatal for a servant of God to yield to it. The Holy Spirit will quench the spark in a shower of love, if we will turn to Him; and it is, in addition, always wise to compel ourselves to speak in terms of appreciation of those towards whom we are tempted to be jealous.

(2) *There was the gift of flesh-food.* (See Ps. lxxviii. 26-31.) Notice how the Hebrew mind saw God's hand behind natural phenomena: "There went forth a wind from the Lord, and brought quails from the sea" (ver. 31). It has been absurdly supposed that the last clause of this verse means that there was a heap of quails around the camp, two cubits in height. This is one of the stock infidel objections to the veracity of Scripture. It is properly met, however, by all who are acquainted with the habits of these little birds, that when they are exhausted by a long flight they fly very low, not more than three feet above the earth's surface, so that they are easily knocked down and captured. They fly, too, in such immense multitudes as sometimes to darken the face of heaven, as a cloud might. This explains ver. 32. The people were glutted with flesh, and suffered accordingly. The ravenous feeding on the superabundant supplies, perhaps without previous cooking, after long abstinence from this kind of food, brought about the plague that mowed them down in thousands. "He gave them their request; but sent leanness into their soul."

The graves which were dug in the wilderness for these sinners against their own souls, were fitly known as "the graves of lust"; but how many similar graves there are all over the world! The graves of drunkards, slain in their lust for alcohol! Of sensualists slain in their lust for impurity! Of murderers slain in their lust for wealth, or revenge, or laud! Ah, the world is seamed with them! But the awful fate of the dead did not effect any permanent change in the living. For the moment they sought God earnestly, but their heart was not right with Him. It is one thing to cry for mercy, another to be actually regenerated. Again study Ps. lxxviii. 34.

Golden Text: *The effectual fervent prayer of a righteous man availeth much. Jas. v. 16.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

John i. 1 to 14.

"Angels came and ministered unto him."

So when the strife is fierce, the warfare long,
Steals on the ear the distant triumph song,
And hearts are brave again, and arms are strong.

"Arise, and take up thy bed, and walk." Belief, work, obedience: these are the grand trio which support and carry the Cross of Christ.

"The Son of man came not to be ministered unto, but to minister." A fable given us by Plato tells how spirits of the other world came back to find bodies and places to work. One took the body of a king and did his work, another the body of a poet and did his work. Finally Ulysses came and said, "All the fine bodies have been taken, and all the grand work done. There is nothing for me." "Yes," said a voice, "the best has been left for you: the body of a common man, doing a common work for a common reward."

"When thou art converted, strengthen thy brethren." A man in Scotland, so goes the story, gave a sick eagle its freedom and watched to see what would happen. Soon another eagle swept down from the sky, passed over the sick eagle, fanning it with its mighty wings, and finally lifted it up on its own strong, broad pinions. The sick eagle, gathering strength through this contact with strength, spread its own wings and soared away.

"My meat is to do the will of him that sent me." For Christ it was "nothing more, nothing less, nothing else." If we follow Him, how *can* it be anything more, anything less, or anything else?

"Oh, be my will so swallowed up in Thine,
That I may do *Thy* will in doing mine!"

"And what shall this man do?" A wealthy, zealous, self-sacrificing deacon of a country church in Vermont, known far and wide for his good works, was once asked why he led such a life of self-denial. He replied, "When I became a Christian and began to read my Bible understandingly, I read that I was called into the vineyard of the Lord, and I made up my mind I wasn't called there to eat grapes, but to hoe; and I've been trying to hoe ever since."

2 Timothy ii. 15 to 26.

A young literary aspirant once asked an editor: "What would you say was the first and essential requisite for a young woman entering the literary field?" "Postage stamps," was the prompt reply, which meant she must pay the price of numberless returned manuscripts before one was accepted. Ships do not drift into harbor, neither can a man or woman drift into a literary career, or an education. The price must be paid. And at the outset one must be willing to pay it.

* * * * *

"Be a good man," said the dying Walter Scott to his son-in-law, Lockhart. "Nothing else will give you any comfort when you come to lie here."

"Be good men," said a mother recently to her two sons just starting off to college; "give your brains and souls a chance to become so large that you can make the most of yourselves and leave the world richer and better than you found it."

* * * * *

A bar of iron worth $5 will, if made into needles, bring $355. The actual cost of "The Angelus" to Millet was just sixty cents. It was recently sold for $105,000. This increase of value in the bar of iron, a piece of canvas, brushes and colors is due to knowing how to make them useful. It is not the man who knows the most that benefits mankind, but the man who knows, then does. The fundamental purpose of all knowledge worth the knowing should be the development of mankind.

* * * * *

To get the most out of any line of culture we must study to satisfy our highest ideals

along that line. The very best is none too good for a mind that is to live throughout the eternal ages. Just as "a good book is somebody's precious lifeblood embalmed and treasured up on purpose to a life beyond," so our education should be our lifeblood, purified, refined and embalmed for the life which has no end. And the highest, best and most important part of any man's education lies along the line over which hovers the approval of God.

2 Corinthians ix. 6 to 15.

"If any hoarded gold of mine
Can help a fellow creature:
Can to the body send relief,
Or to the soul a teacher;
Lord, help me make the sacrifice,
And I shall be the better;
And, while my brother reaps the good,
Thou mak'st Thyself my Debtor.

"The heathen perish day by day,
In sin and darkness dying;
And yet are longing for the light,
So piteously crying.
For them make me a faithful steward
Of Thine entrusted treasure;
And may I hold my wealth for Thee,
To use it at Thy pleasure!"

* * * * *

Many people give not with tears in their eyes, but with pens behind their ears.—*Mrs. H. B. Stowe.*

What you give in charity in this world you take with you after death.—*Turkish Proverb.*

From all according to ability, to all according to need.—*St. Simon.*

Charity is a virtue of the heart, and not of the hands.—*Addison.*

God sees to it that the cheerful giver never has to go out of business.—*Anonymous.*

One hundred dollars from a man whose income is $1000 is a very much larger proportion than is $1000 from a man whose income is $10,000. In one case the man has $900 left for himself; in the other $9000.

* * * * *

If you are "not your own," how can your money be your own?

Since the "widow's mite" represented "all her living," why does a rich and scanty giver measure his offerings by her contribution?

Since it *is* true that if we give it shall be given unto us why do not more Christians keep within range of such a promise?

Colossians iv. 1 to 18.

The Greeks, who for generations were weakened by their intertribal jealousies and strifes, were united by the sight of the mighty armies of the Persians along the borders of their country.

"What might be done if men were wise,
What glorious deeds, my suffering brother,
Would they unite
In love and right,
And cease their scorn of one another!"

* * * * *

Of course we will help our own loved ones, and all the good people in our church and denomination, but what about the man who snubs us, the woman who slanders us, the scoundrel who imposes upon us, the company through which we lost our hard earnings? Have such as these no claim upon us? Are any of these more repulsive to us than our sins must be to Christ?

"Who counts his brother's welfare
As sacred as his own,
And loves, forgives and pities,
He serveth Christ alone."

* * * * *

There is an old custom in an English village where all the cows are pastured on the common. The milk is put in a common place, and made into cheese, which is divided among the townsmen according to the milk their cows have given. Is there not a suggestion in this custom that might apply to our missionary and philanthropic service for mankind?

* * * * *

Toplady, the hymn writer, compared our denominations to fields of grain, separated by hedges. When the grain is gathered it cannot be known that any hedge ever separated it. God's wheat will some day be gathered as a whole; therefore, any time or strength we put upon the building of hedges is labor lost. Our only concern should be that we are doing our full share of the work.

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. G. Campbell Morgan, D. D.

SEPTEMBER, 1913.

Monday, 1st. John vii. 1 to 13.

The effect produced by the Lord's teaching is evident in this paragraph. Ver. 1 shows how it had stirred up the opposition of the rulers. For six months, or thereabout, He had absented Himself from Jewry.

The arrival of the Feast of Tabernacles was the occasion for the going up to Jerusalem of the multitudes, for in many respects this was the most popular of the feasts. The attitude of His brethren was that of cynical unbelief. They did not understand His tarrying in Galilee if His claims were what they seemed to be, and they urged Him to action. This is the opportune moment. Why should He not go with the multitudes, and work some wonder, and so hasten the work He has in hand?

Our Lord's answer revealed the fact that all this human impatience and haste was contrary to the Divine purpose. When He went it was quietly. His fame had spread so far and wide that the Jews were looking for Him, and He was the chief subject of interest. Opinions were divided, some maintaining that He was a good man, others that He was leading the multitudes astray. All this discussion was in whispers, an undercurrent of agitation at the feast, for "no man spake openly of him for fear of the Jews."

Whether men understand Jesus or no, whether they side with Him or are against Him, this much is certain: He is such an One as to command interest. He must be considered!

Tuesday, 2nd. John vii. 14 to 24.

At the right moment, acting, as always, quietly and yet with splendid courage, according to the Divine programme, Jesus manifested Himself. It was at the midst of the feast, when the crowds were greatest and all matters were on the crest of the wave. He passed through the places of discussion and debate, on the market place and the street, and proceeded to the central position, the Temple, and assumed the position of authority as Teacher!

The Man of Galilee in the midst of the culture of Judaism taught, and the manner of His teaching created wonder. He spoke with the accent of culture; He had "letters," and yet He had never learned. He accounted for what caused their wonder by declaring that He delivered the message sent by God, and then announced the true canon of criticism. If they willed to do the will of God as He was doing it, they would understand His teaching. Divine messages demand sympathetic interpretation. They can never be understood by those who are not willing to obey.

He then charged them with violation of the Mosaic economy, and inferred that this accounted for their inability to comprehend Him. This He emphasized by an illustration. They sought to kill Him, and, going back, He traced their opposition to, and their attitude toward, Him, to the miracle wrought in the Bethesda porches on the Sabbath, while they, for another rite, not instituted by Moses, violated that same Sabbath law. They lived in surface appearances, and not in the deeps of righteousness, hence their judgment was false.

Wednesday, 3rd. John vii. 35, 36.

Some of the inhabitants of the city expressed their wonder that, seeing that this was the Man the rulers sought to kill, they yet said nothing to Him. This was wonderful indeed, for it manifested His perfect security in His Father's will against all opposition until the right moment arrived. Twice in this paragraph the effort was made to arrest Him, but without success. He was in perfect safety, in the midst of the power-

ful and persistent enmity of His foes, until His final word had been spoken, and their inward corruption had been outwardly expressed in the rejection of all His teaching and opposition to all His purpose.

Then He did not look at their apparent victory, but at the completion of His own. He did not say, "Yet a little while I am with you, and then you shall arrest Me and cast Me out," but, "Yet a little while am I with you, and I *go unto him that sent me.*" His going was also to be in the march of His purpose to accomplish the will of His Father. To such as Jesus secondary causes were unrecognized. All the pathway was Divinely ordained, and none could hinder the progress. The very methods of their madness will contribute to His triumph, and the loss will be theirs, not His, for presently they, who now were so impotently anxious to be rid of Him, will as ineffectually seek Him. Oh, that in the measure possible to us by eating His flesh and drinking His blood we may share this life of conscious power!

Thursday, 4th. John vii. 37 to 52.

During seven days of the feast, at the hour of morning sacrifice, water from Siloam was carried in a golden vessel and poured out in memory of the water which had been miraculously supplied in connection with the exodus, and as symbolizing the nation's hope of the fulfilment of the promises so often made (Ezek. xlvii. 1-12; Joel iii. 18). In all likelihood this carrying of water was omitted on the last day, and this lends deeper significance to Christ's action.

He, in words that are unmistakable, claims the fulfilment through Himself of all that was symbolized by the river of the wilderness (1 Cor. x. 4) and all that had been promised by the prophets. He was the Rock, through Whose smiting there should flow the River of the Spirit for the satisfaction of all personal thirst, and in its overflow, through satisfied souls, for the blessing of those without. Standing thus in the midst of symbolism, He called men to Himself, to find in Him the fulfilment of all their hopes and aspirations for life and service. What an effect He was producing! Multitudes discussing and disagreeing; rulers plotting to end His life; officers influenced by His teaching and failing to carry out their orders; one voice (that of Nicodemus) raised on the side of law and order! And over all, that wonderful Power, restraining the opposition of men, that He might finish His work, for "no man laid hands on him."

Friday, 5th. John vii. 53 to viii. 11.

This arrangement of the paragraph in the R. V. is undoubtedly the correct one, and how pathetic is the fact revealed by bringing into close relation the closing verse of ch. vii. with the first of ch. viii.! "And they went every man unto his own house: but Jesus went unto the mount of Olives." He had no home of His own. He was houseless and homeless in the world He made, and among the people He loved unto death. And yet how sacred the retirement! He went without a doubt to communion with His Father, and there, on Olivet, in splendid solitude He passed the night with God.

Nothing is told us of that night, and it is not well to dogmatize; but I venture to think that He slept, lulled by the wind that breathes "where it listeth," safe from all intrusion, while His Father soothed His humanity into the undisturbed quiet of deep slumber. Some will object, and claim that the night was passed in wakefulness and prayer. Perhaps it was so, but I have other thoughts of the absolute rest of a soul devoted to God's will.

The scene in the temple in the early morning is very beautiful. Yes, the woman was taken in the act, but there are so many guilty of acts who are not taken. These have no right to exercise the sword of judgment. Undetected crime has no authority to cast stones at crime detected. He is the sinless One, and, as it seems to me, in the right of a coming mystery of atonement He does not condemn. He came, not for condemnation, but for salvation.

Saturday, 6th. John viii. 12 to 20.

This is a continuation of the line of thought broken off for the introduction of the narrative of the woman. Here again we have a claim that the Master made for Himself which is splendid in its magnificence. He is Light in a twofold sense: essential and communicated. Nothing can

be more arresting than the words, "I am the light of the world." Darkness is everywhere, and men, made for light, are groping in it—asking the way, stumbling over hidden rocks, plunging into all kinds of perils. In the midst of it all, a great Light falls upon the darkness, revealing at once the perils and the pathway. This Light is for men, but it will only avail as men walk in it.

That there may be no misunderstanding of His meaning Christ puts it immediately into another form. To *follow Him* is to have "the light of life." Himself believed in, His will obeyed, His example followed, men shall grope no longer in darkness, but walk in light.

The Pharisees raised no objection to the claim in itself, but refused to believe it because He spoke of Himself. To this He replied that His witness was true, for He knew His pathway—whence He came and whither He went—and to follow, therefore, was to walk after One Who was certain, and not after suppositions. By contrast He charged them with the darkness of ignorance. Yet again, mark the restraining power of God protecting Him: *"no man took him."*

Sunday, 7th. John viii. 21 to 30.

With startling words it seems as though the Lord were set upon arousing the consciences of these people. He warned them that they would die in their sins, declared that they were from beneath, that they were of this world, and attracted their attention to Himself by putting Himself into contrast with them. He was going where they could not come because of their sins; He was from above, He was not of this world. Thus, with warnings and declarations of the high nature of His work, He lured them. And yet they seem to have been far more occupied with the speculative aspect of His sayings than with any application of His teaching to life and conduct.

Then He told them of a day coming, beyond His lifting up, when they would recognize the truth of the claims He has made concerning Himself. In a great statement He laid bare the facts concerning Himself. He is working in perpetual harmony with His Father, and His Father has not left Him alone. The proof of His union lies in the fact that He does the things pleasing to God.

Then "many believed on him." This is very wonderful. If we would know how wonderful, let us try to imagine any other teacher making such a statement. The inevitable result would be cessation of confidence. With Him it was the cause of belief. He can never be accounted for as are other men.

Monday, 8th. John viii. 31 to 47.

To those who have believed Him, the Lord declares the conditions of true discipleship, as to responsibility and result. The responsibility is marked by the simple injunction: "Abide in my word." The result is indicated first as intelligence: "Ye shall know the truth," and then as freedom: "The truth shall make you free." How remarkable and yet how sublime the law of life herein revealed! It is to be wholly conditioned in His Word. Where it is so, there will follow an ever enlarging capacity for, and apprehension of, truth. That abiding will issue in the perfect freedom of the disciple.

In this statement there was an inference of the bondage of these people, which they resented by denying that they were slaves. To this objection the Master answered that all sinners are servants of sin, and that bondservants have no permanent place in the house. Only the son, who is free, abides. Indirectly He claimed for Himself this position of Sonship, and then declared that He, by making them free from sin, would ensure their permanence also.

They, in turn, repeated their boast of relation to Abraham. He denied the relation because of their actions. They then claimed relationship to God, and this, in searching words, He also denied, showing that there are but two relationships in the spiritual realm, and that all men are children of God or children of the devil. Their refusal of the Son proves that they are not of God, but of Satan.

Tuesday, 9th. John viii. 48 to 59.

Evidently angered by the Lord's classification of them, they retort in kind, that He has a devil, and, after some further conversation, prove that they are conscious

of the logical issue of all that the Master is saying by asking Him a question: "Whom makest thou thyself?" It is evident to them that He is taking some position of superiority to Abraham, and in response to their question He emphatically declares His superiority by saying what must have been a most incomprehensible thing to men who looked upon Him only as one of themselves: "Your father Abraham rejoiced to see my day: and he saw it, and was glad."

In astonishment they propound the second question: "Thou art not yet fifty years old, and hast thou seen Abraham?" His reply is perhaps the climax of His self-revelation as to personality. He distinctly affirms: "Before Abraham was, I am," thus taking and using the expression which indicates His proper Deity. He did not say, "Before Abraham was, I was." That would have marked priority, but in the use of the words *"I am"* He appropriates to Himself a statement which lays claim to essential Being. It is a declaration of permanent existence from which the time element is eliminated. There can be no escape from the claim of Deity as herein set forth. That they so understood it is evidenced by the fact that "they took up stones to cast at him." He responded to their unbelief by demonstrating His Deity in the act of hiding Himself, and passing from their midst unseen.

Wednesday, 10th. John ix. 1 to 12.

This is the first stage in a narrative full of interest and beauty. The circumstances create, as we shall see, the opportunity for a new departure which is most remarkable and far-reaching.

His disciples approach Him with a problem concerning the man born blind. Some of their conceptions of life are evident in their question. They consider that limitation is punishment, and that punishment is retributive. The man's blindness proves sin. Their difficulty is to discover whose sin it is that is so punished. The form of their question presents an interesting inference. They seem to have held a view, not uncommon at the time, that men had some preëxistence, and suffered in this life on account of sins committed before it began, for they supposed it possible that the punishment of blindness from birth was due to some sin he had himself committed. It is interesting to notice that Christ neither corrected nor affirmed that view, save as He denied their thought that all such limitation was the result of immediate sin. If they came to Him with a problem, He answered them with a great revelation. The limitation of life evident in the blindness of the man was an opportunity for the display of "the works of God."

Then, in keeping with the claim of Deity made but recently to the Jews, He declared that He must work the works of Him that sent Him. The works referred to here are evidently those which are to be displayed in the realm of human limitation, such as that of blindness from birth. He proceeds immediately to that work, and restores to the man his sight. Differences of opinion arise concerning the man, and he, beset with questions, contents himself with declaring the fact of his previous blindness and present sight.

Thursday, 11th. John ix. 13 to 34.

The case arouses great interest, and the man is brought before the Pharisees. In reply to their question he repeats the fact of his healing. The envy in their hearts against Jesus is manifested by the fact that they are prepared to discount the value of the miracle, because it had been performed upon the Sabbath day, and to argue from that fact that Jesus was a sinner. They appealed to the man for his opinion, and he expressed it in the simple statement: "He is a prophet." Calling in the parents, the discussion proceeds, with the result that they urge the man to give God the praise, announcing that this Man must be a sinner.

It is very beautiful to notice how this man gains strength as he bears testimony, until at last, with quiet irony, he suggests that their interest may be based upon their desire for discipleship, and finally rebukes their blindness and proclaims his conviction that the fact of his healing disproves their contention that Christ is a sinner. This rouses all their anger, and they cast him out. His loyalty to conscience and conviction has cost him his relationship as a member of the synagogue, and he is now seen an excommunicated man.

Friday, 12th. John ix. 35 to 38.

The history of the blind man moves a step forward, and this brief paragraph contains that which is a very beautiful revelation of the Saviour's heart, and marks a new departure in His method, of the uttermost importance. Remembering the position of the man as the result of his defense of Christ as against the criticism of the Pharisees, the interest of the Lord in him and His action concerning him are alike full of beauty. He heard that he was cast out. He found him. He revealed Himself to him, and received his worship. No man has ever suffered ostracism or excommunication for the sake of Christ but that the Lord has found him, and it may as certainly be asserted that in the finding of such an one by Christ there was infinitely more than compensation for all the loss sustained.

But the paragraph is of greater importance than this. The blind man was the first of a great company, and the action of Jesus was the institution of a new order of things. As we have seen, Judaism has criticised Him, debated with Him, and practically already rejected Him. To Him, outside, there comes this man, and the Lord takes His position as the new Center, and receives the worship. From this point onward, His teaching and His attitude are in harmony with this action.

Saturday, 13th. John ix. 39 to x. 6.

Immediately after the action considered in the previous paragraph, our Lord begins to teach in the light of that significant new departure. He first declares that for judgment He came into the world. That is not to say that He came to judge the world, but to be the Criterion and separating One, the One by Whom God would judge, and He proceeds to explain the statement by saying that the result of His coming would be that those who did not see might see, and that they who see may become blind. Here He is referring to His miracle and teaching the spiritual truth concerning it.

He immediately assumes the authoritative and oracular position, and in the first six verses of ch. x. we have a prophetic parable, a picture of the new order, the first step toward which had been taken in His finding of the excommunicated man, and the reception of worship. In this first statement there are no details, but a general hinting at, and outlining of, the coming order. There is to be a fold, having a door. There is to be a flock, having a Shepherd. Entrance to the fold is to be by the door. The flock will know and follow the Shepherd. Then it is written that "they understood not what things they were which he spake unto them."

Sunday, 14th. John x. 7 to 21.

The "therefore" of ver. 7 shows that what follows in the teaching of Jesus results from the failure of men to understand His general statement concerning the new order, and in this section we have a somewhat detailed explanation of that picture.

The whole teaching gathers round two principal statements of the Lord: "I am the door," "I am the good shepherd." Entrance upon the new order is to be through Him. Of the fold He is the door. Sustenance and government within the order is to be through Him. Of the flock He is the Shepherd. The interrelation of these two great facts is very wonderful. Entrance to the new order is to be through the door, and in connection with that statement He declares: "I came that they may have life, and may have it abundantly," so that the entrance is to be by the gateway of a new life. Having made this statement He adds: "I am the good shepherd: the good shepherd layeth down his life for the sheep," so that the sustenance of the flock, and its principle of life or law, are also to be that of His life laid down, taken again, and communicated to them.

Remembering that this whole movement proceeds from the climax of His claims, when He used of Himself the very title of Deity, saying, "I am," it is interesting to notice that in the new order He links that title with words that indicate the lines of that order: "I am the door," "I am the good shepherd." Thus by sublime inference He not only claims His own personal Deity, but declares the Divinity of this new movement. Ver. 21 records that which was to be expected. Such a teaching again caused division.

Monday, 15th. John x. 22 to 42.

It was winter, and the Master walked in

the sheltered porch of Solomon—a very beautiful touch, revealing the humanity of Jesus amid teaching that flames with the splendors of His Divinity. While walking there, the Jews asked for some definite pronouncement. In reply, He refers them first to what He has already told them, reminding them that they did not believe Him; and then to the works that they had seen, which they also refused to believe. He then, in a few words of great beauty, restates the facts of the new order: first, as to the relation existing between the flock and the Shepherd; and then, as to the relation between each and His Father, concluding with a sublime declaration which is a revelation of the authority of His teaching and His action: "I and my Father are one."

Again their opposition flamed forth and manifested itself in their actual taking up of stones to cast at Him. By that wonderful Power Whose working we noticed in the earlier parts of the Gospel, they were restrained from the act while He restated His proof of all He taught as being found in the works that He did. And yet again we have a picture of their impotent rage and of His marvelous power in the words "they sought again to take him: and he went forth out of their hand."

Turning His back upon the Temple, He left them and passed over Jordan, again cast out by unbelief, and there is a repetition on a larger scale of the going out to Him of those who were seeking for truth and were sincere in their search. The growth of the new order is revealed in the words with which the chapter closes: "And many believed on him there."

Tuesday, 16th. John xi. 1 to 6.

An important crisis is now reached in the ministry of Jesus. In this chapter we have a detailed account of the last sign which He gave; and it culminates, as we shall see, in the pronounced hostility of His foes, and their determined attempt to encompass His destruction. While bearing this in mind, it is as a revelation of the heart and method of Jesus that the chapter is of perennial interest.

Lazarus is sick. The sisters are in trouble. In their sorrow their hearts turn instinctively to the One Who has been the welcome Guest in their home and their best Friend. A messenger is despatched to acquaint Him with the fact of His friend's sickness.

His reception of the news startles us. First, it is evident that He knows and understands, for He declares that the sickness is not unto death, that is to say, that death is not its finality. Having said this, He tarries, and we are perplexed. Yet notice that the account of His tarrying is prefaced by the statement of the fact that "Jesus loved Martha, and her sister, and Lazarus." Now it was because of Jesus' love for Lazarus that they had sent for Him, and yet it is His love that makes Him tarry. We shall be helped to an explanation of the mystery by remembering that the word by which they described and thought of the Lord's love for Lazarus is the word φιλεω, while the word which is used to declare the Lord's love in ver. 5 is αγαπαω. Here already we have light upon His tarrying. A purely human affection would have hurried, but the strong, clear, Divine affection, based upon perfect understanding, tarried.

Wednesday, 17th. John xi. 7 to 16.

Now the Lord proposes to turn His face toward Judæa, and, therefore, toward the sorrowing sisters. He ever times His coming in infinite wisdom and in deepest love. The disciples are terribly afraid that there is danger to Him in this proposed return to Judæa, and they raise their protest. There is quiet dignity and the evidence of calmness of spirit in His answer. He declares, in effect, that the day will suffice for the work; that the work is not yet accomplished, and the day is not yet ended. It is a revelation of His own consciousness of the fact, which we have seen again and again, that His foes are utterly powerless to touch Him until the proper moment has arrived. He then tells them that the object of His going is to waken Lazarus out of sleep. In these words there is revealed His estimate of death for all such as love Him. It is a sleep. His disciples had not yet learned this lesson, and had no thought that He referred to death, as is witnessed by their statement that if he slept he should do well. Without any tinge of rebuke, the Lord now

uses the language of their incompleteness, telling them that "Lazarus is dead."

While all this is going on, what of the sisters? There had been the weary fight with sickness; then, the terrible defeat, as the life of their loved one had slowly ebbed away; and at last, the solemn silence and the desolate home, while added to the terrible experience was the strange mystery of the absence of the Master.

Thursday, 18th. John xi. 17 to 27.

At last, four days too late, as it would seem, the news reaches the house of mourning that Jesus is approaching, and in this section we see Martha. Leaving the house, she hastens to meet Him, and in the first words she addresses to Him we have a very remarkable revelation of her attitude toward her Lord. Her disappointment expresses itself in complaint: "Lord, if thou hadst been here, my brother had not died." Her confidence expresses itself in her assertion: "Even now I know that, whatsoever thou shalt ask of God, God will give thee." Her limitation expresses itself incidentally, but none the less clearly, in the words she used concerning Him: "Whatsoever thou shalt ask," and the word ask (αἰτέω) is a word that Jesus often made use of when speaking of the praying of His disciples, but never of His own. It suggests the asking of a favor; while our Lord always spoke of His relation to God as that rather of communion, or fellowship, based upon perfect equality.

Jesus seems to ignore the complaint and the blunder, and to answer only the confidence, by reminding Martha of the inspired truth of the resurrection: "Thy brother shall rise again." To this she replies that she knows he will rise "at the last day," and it is evident that there is the thought in her heart of how little comfort for the present desolation there is in such anticipation.

Then the Lord surcharged the dark clouds that were round about her with the light of a new and marvelous revelation, ending by asking her if she believed. She seemed to be bewildered, and yet silenced. Her Lord affirming her belief, she affirms the faith she has—faith in Him. And this faith is all He really asks, for, even though it cannot intelligently take hold upon all He says, it is the condition of discipleship, and must issue in the enlargement of faith, with the increase of understanding.

Friday, 19th. John xi. 28 to 37.

If to Martha, in feverish perplexity, our Lord revealed the power and undoubted victory, to Mary, quiet even in the midst of sorrow, He revealed the cost to Himself of the victory yet to be won. Mary had remained in the house until Martha, bearing the message of Jesus, called her. Then she arose quickly, and passed to meet her Lord. Falling at His feet, where Martha had stood erect, she uttered the same words, and yet how evidently with different intonation! This is proved by the effect produced upon the Lord, for He ever replies to what the condition demands. Martha's agonized perplexity called for teaching. Mary's surging but submissive sorrow asked for sympathy, and this is supplied by a remarkable revelation of what the blessing He is about to bestow cost Him.

Three stages of revelation are here present: "He groaned in the spirit"; He "was troubled," or more correctly, He troubled Himself; "Jesus wept." Without entering into detailed argument, which would be out of place in these notes, it may be simply stated that the groaning spirit was the evidence of our Lord's consciousness of the evil that had issued in death, and all the agony associated with it. Then He troubled Himself. Here is surely hinted His voluntary identification of Himself with the sorrow and, even more, with the sin, and its penalty. This sense of sin and identification was not only the secret of His power to abolish death, but issued in that perfect sympathy which He expressed in tears.

Saturday, 20th. John xi. 38 to 46.

Let us carefully ponder the sevenfold process in the raising of Lazarus.

First, it was through suffering, "again groaning in himself."

Second, it was against unbelief, Martha protesting against the removal of the stone.

Third, it was in perfect fellowship with God, as demonstrated by the prayer which, as He Himself said, was for the sake of those around.

Fourth, it was with unquestioning authority, as is revealed in the simple and sublime command: "Lazarus, come forth."

Fifth, it was in mighty power, for Lazarus "came forth."

Sixth, it was to perfection in smallest details, as is shown by His final command: "Loose him, and let him go."

Seventh, it was with division of effect, for many believed on Him, while some reported to His enemies the things that He had done.

Herein lies a suggestive revelation of the perpetual facts in the work of Christ against the evil which has issued in death, and for the restoration of the good which is to abide in unending life.

Sunday, 21st. John xi. 47 to 57.

This last sign raised the opposition of Jesus' foes to the point of definite activity. The degraded condition of things is seen in the fact that the chief priests, who were Sadducean and, therefore, denied resurrection, made common cause with the Pharisees who, believing in resurrection, were not prepared, even in the presence of overwhelming testimony, to believe in Him. Note well that what they feared was that the people might make Him King, and so "the Romans will come and take away both our place and our nation."

What gross self-seeking is here manifested! The nation is already groaning under the iron heel of Roman oppression. They have lost in all highest sense their place and nation, and yet by cunning craftiness these men have arranged to retain personal power. It is this that they are afraid of losing. There is no true patriotism in their position. They do not mind that people shall bend to a yoke, if only they may help in the driving; but if there shall be any possibility of the breaking of the yoke, which will issue in their loss of power, this must be prevented at all costs. This explanation of their opposition is based upon their own argument. The true reason, however, lies much deeper, and is to be discovered in their hatred of a Man Who by word and work denies the materialism of their religious outlook and rebukes their degradation of the spiritual ideal.

The statement of Caiaphas that one must die for the nation was cunning, contemptuous and brutal, yet notice how with scarcely veiled irony John points out that, "being high priest," he uttered a true prophecy. The philosophy of Caiaphas was that if one man troubles the nation it is better to kill him for the good of the nation. And yet, like Balaam of old, he uttered unconsciously a profound truth when he said, "It is expedient for you that one man should die for the people."

The decision of the council was that the Master's death must be accomplished, and Jesus retires into a "country near to the wilderness," where He tarries with His disciples, while the last of the twelve hours of the day are passing and the night approaches.

Monday, 22nd. John xii. 1 to 11.

The shadows of the Passion are falling across the pathway of Christ. But a few short days remain, and then the Cross. He turns to Bethany and the companionship of the three He loved so well—Mary, Martha and Lazarus.

The scene at the supper there places in vivid contrast the representatives of opposing attitudes toward Christ. Mary and Judas arrest our attention. She, having learned to sit at His feet in past days all full of sunshine, and having known the power of His sympathy in the hour of her sorrow, appreciates the nearness of some great death sorrow to her Lord and Master. Pressing nearer to that sorrow than perhaps any other, she laid her costliest gift at His feet, a gift which was but the symbol of her loyalty and her love. He appreciated the action at its true worth, recognizing the anointing to His burial, and gathering up the aroma of the spikenard in such way that its perfume has made fragrant all the centuries. Judas, having utterly failed to understand the Lord, because blinded by self-interest, criticised the imprudence of the action of a love to which he was utterly a stranger, and was rebuked by the One Who valued the uncalculating abandonment of fervent devotion.

The two are types, superlative ones it may be granted, and yet forever serving as tests by which we may try our relation to the Lord. The love which defies arithmetical calculation is ever breaking some box of fragrant spikenard upon His feet,

and gladdening His heart. The calculating prudence which is more occupied with the gift than the Lord, ever borders upon that treachery which may at last sell Him for "thirty pieces of silver."

Tuesday, 23rd. John xii. 12 to 19.

From the quietness and seclusion of Bethany the Master passed to Jerusalem, where He received a spontaneous outburst of welcome, for the people, expecting Him, "went forth to meet him," bearing palm branches. A public entry, pre-arranged by Christ, culminated in that great scene which fulfilled the prophecy: "Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt." It was a strange triumph. The disciples did not understand it, for they failed to link it with the prophecy until after His ascension.

The shout of the crowd was of little real worth, for they were swayed by low motives, and before the sound of the hosanna has died away the clamor for crucifixion has begun. Yet He moved quietly on, His heart gladdened, not by the present worthless welcome, but because He knew that by the very agony to which He was moving, He would ensure another day of triumph when the shoutings of the ransomed would never be changed into the howls of rebellious rejection.

That is the point of supreme value, that He moves through the worthless present, transmuting it into the triumphant future. This is a perpetual method of God. No human failure ever diverts Him from the purposes of love. It may be added that no present event can be perfectly understood. Well is it for us if we have learned to follow, to trust, and to wait.

Wednesday, 24th. John xii. 20 to 36.

The coming of the Greeks was to Jesus the symbol of the larger work He had come to do. When He heard of their request He said, "The hour is come, that the Son of man should be glorified." This title, "the Son of man," of which He was so fond, links Him to the whole human family, and the approach of these men outside the Jewish covenant was to Him prophetic of that gathering to Him of a people out of all nations and peoples and tongues. He was deeply conscious, however, that the gateway of entrance for these was that of His Cross and Passion. Through that Cross the Son of man would be glorified, because through that Cross such seekers would find all that they most needed.

This surely was the first intention of His words about the corn of wheat. For the Greeks to see Him then would be for them to fail utterly to understand Him. He was the lonely seed corn. Presently they should see Him in the glorious harvest, following His passing into darkness and death. This led Him to reveal His sense of the coming Cross. His soul was "troubled," and yet there was a stronger passion in Him than that sense of coming pain which troubled Him. It was His passion for the glory of the Divine Name, and He did not pray to be saved from the approaching hour, but that His Father will glorify His Name. In answer to that prayer the Divine voice speaks, and, upon the authority of the promise made, Christ utters the most wonderful words on record about the Cross, declaring it to be a throne of judgment, a force of eviction, a center of attraction.

It is noticeable that the story ends with the words: "Jesus . . . . departed and hid himself from them," thus declining to satisfy the curiosity of the Greeks until the work should be complete by which their deepest need should be fully met.

Thursday, 25th. John xii. 37 to 43.

Notwithstanding the signs wrought, the people did not believe, and this fact was a fulfilment of the prophecy of Isaiah. No worker for God has ever entered so fully and deeply into that great wail of the old prophet as did Jesus Himself:

"Lord, who hath believed our report?
And to whom hath the arm of the Lord
been revealed?"

John states the reason of the unbelief, and at first it startles us:

"For this cause they could not believe,
for that Isaiah said again,
He hath blinded their eyes, and he hardened their heart;
Lest they should see with their eyes, and
perceive with their heart,
And should turn,
And I should heal them."

The first impression is that if God had blinded the eyes of people so that they could not see, and hardened their hearts so that they could not believe, then there can be no blame attaching to them. But that is to misunderstand the deepest meaning of the statement. The only sense in which it can ever be said that God blinds the eyes or hardens the heart, is that man, when he refuses to see and to believe, loses the power of sight and becomes hardened in the very nature of the case. This is an irrevocable law and, as God is the Author of all law, He is said to do what is done naturally. Thus, behind the blindness and hardness which prevented men seeing and understanding Christ, was the sin of disobedience in the presence of previous light, the penalty of which was inability to appreciate the new light.

Friday, 26th. John xii. 44 to 50.

This paragraph chronicles what is evidently the last public testimony of Jesus. It is very brief, but very clear, consisting of a summarized statement of His claims. It is made just as the light of the working day is passing, and the hour of darkness approaches. This is seen by comparing the thirty-sixth verse of the twelfth chapter with the first verse of the thirteenth chapter: "While ye have the light, believe on the light, that ye may become sons of light"—here the reference is most certainly to His own presence amongst them, and that is almost at an end; "Jesus knowing that his hour was come that he should depart out of this world"—here is a statement that the day's work is nearly over, and the night is coming.

At this point, then, He makes this last public statement, and it gathers around His Person and His teaching, and the purpose of both. As to His Person He declares that He is the Light, and He is that because He reveals God: "he that beholdeth me beholdeth him that sent me." As to His teaching He declares it to be authoritative, and that because it is from God: "the Father which sent me, he hath given me a commandment, what I should say, and what I should speak." The issue of the whole is "life eternal."

Nothing can be more sublime than these closing public utterances of Jesus. They are in perfect harmony with the marvelous conception of Him presented to us in this Gospel, as the revealed Love and Light and Life of heaven.

Saturday, 27th. John xiii. 1 to 11.

Having now turned His back upon the people that have rejected Him, our Lord devotes Himself exclusively in these last hours to His own: "having loved his own which were in the world, he loved them unto the end . . . ." All that follows is in the consciousness of the statement with which this section opens: Jesus knew "that his hour was come that he should depart out of this world unto the Father." He knew, moreover, that "the Father had given all things into his hands," that "he came forth from God, and goeth unto God."

What a wonderful picture this gives us of our Lord's contemplation of all that lay before Him! If we have seen His sense of the awfulness of the Cross, here we have a picture of the perfect triumph of His spirit over all such sense in this other consciousness of the real meaning of His exodus. He came from the Father, all things are delivered unto Him of the Father, He is going to the Father—there is the ring of a great consciousness of triumph in the whole statement. Having this clearly in mind, His first action with His disciples is the more remarkable. He girds Himself with a towel and proceeds to wash their feet. It was the action of a slave, and expressed supremely, perhaps as it had never been expressed before, His devotion to His own.

Sunday, 28th. John xiii. 12 to 20.

While the self-evident lesson of the washing of the disciples' feet was that of our Lord's humility and abandonment to the service of His own, its particular application is undoubtedly the revelation of the fact that He has made provision for the cleansing of His disciples from defilement contracted by the way. The whole action was Eastern, and the picture suggested to the mind is that of the bath. In Eastern custom, a person when taking a bath would walk to the dressing room, and in that walk

would, in all probability, contract defilement. It was necessary, therefore, not again to plunge into the bath, but to wash the feet before adjusting the sandals. This illumines Christ's words: "He that is bathed needeth not save to wash his feet, but is clean every whit." Thus the Lord symbolizes by this washing the fact that the highest act of service that believers can render to each other is that of restoring the fallen brother, and helping him in love, through the ministry of the Word, to cleanse himself from the defilement contracted in his walk.

From this sacred service Jesus exempts Judas, and intimates to the disciples that one of those familiar with Him will lift up the heel against Him. It is very beautiful to notice His reason for making this reference to Judas at this point, as declared in His own words: "I tell you before it come to pass, that, when it is come to pass, ye may believe that I am." When the events of His betrayal will in all probability stagger them, they will be strengthened by the remembrance of the fact that He foresaw both betrayal and its method. Thus, as ever, He prepares for the difficulties to come.

Monday, 29th. John xiii. 21 to 32.

Evil ever troubled Christ, and the thought of His betrayal troubled Him, not, I think, because of the pain that was coming to Him, but because of the evil that was working the pain. He now makes a more emphatic statement, that one of them shall betray Him, and, privately answering the question of John, indicates the betrayer to him alone.

At this point Judas withdrew from the company. How much of meaning there is in the stages: "He . . . . went out: . . . . and it was night." Yet notice that immediately following it Jesus says, "Now is the Son of man glorified": the night without, the shining of glory within.

This statement of Christ concerning His glorification is, in the light of the going out of Judas, a very remarkable one. "The Son of man is glorified" in the going out of evil, and in the fact that evil has gone forth to express itself in final sin, and yet, under the government of God, to the accomplishment of a Divine purpose. "The Son of man is glorified" in the fact of Judas' exclusion, and glorified in the fact that he has gone to encompass that death through which the larger glory shall be wrought. The Lord, moreover, declares that "God is glorified in him; and God shall glorify him in himself." What an echo there is in these words of Jesus of the words spoken from heaven, as recorded in the previous chapter (ver. 28)!

Tuesday, 30th. John xiii. 33 to xiv. 15.

The exclusion of Judas has made possible the final instruction of Christ to the immediate circle of His disciples. In this section we have the first statement, difficulties which it suggests, and our Lord's dealings with them. The statement of the whole section lies within the words "Yet a little while I am with you." He declares the fact of His own going away, and lays upon them the one law which is to condition all their days, and create their influence. They are to "love one another," and by this men are to know them for His disciples.

This statement calls forth Peter's question, "Whither art thou going?" The Lord replies by telling him, first, that he cannot accompany Him, seeing he is not yet ready. Yet He charges all of them not to let their hearts be troubled in view of their own unreadiness for the realization of their highest aspirations. He then goes back to Peter's question, and tells them that He is going to prepare a place for them, and that He will come again and receive them.

Thomas next raises a difficulty. He says that they do not know where He is going, and, therefore, cannot know the way. To this the Lord replies that He is "the way, and the truth, and the life"; and incidentally affirms, what He has before declared in so many words, that He is going to the Father, and no man can come to the Father but by Him; therefore, He is "the way."

The mention of the Father calls from Philip that great cry, "Shew us the Father, and it sufficeth us," and the Lord then, in words that need no comment, declares His revelation of, and relation to, the Father, showing that by relation to Him they receive the revelation of, and enter upon relation to, the Father Himself.